Arya Vijnana Series — Publication 20

AGE OF
BUDDHA, MILINDA & AMTIYOKA
AND
YUGAPURANA

Author and Publisher :
"Bharata Charitra Bhaskara"
"Vimarsakagresara"
Pandit, KOTA VENKATACHELAM
Gandhinagar - VIJAYAWADA 2

Author of

1. The Genesis of the Human Race,
2. Chronology of Nepal History Reconstructed,
3. The Plot in Indian Chronology,
4. Chronology of Kashmir History Reconstructed,
5. Age of Buddha, Milinda & Amtiyoka and Yugapurana,
6. Historicity of Vikramaditya and Salivahana,(in English & Thirteen Books (in Telugu) on Arya Vijnana & Indian History.
7. Ancient Hindu History (In the Press)

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DEDICATION

To

" Bhagavan Buddha "

Who lived between

1887 — 1807 B. C.

Age of Lord Buddha

Review of "The Mahratta"

Dated 28—1—55

By G. V. Ketkar

SHRI S. R. Narayan Ayyar, vakil of Coonoor sent me a copy of a recently published booklet with the above caption. It is written by Pandit Kota venkatachalam of Gandhinagar, Vijayawada 2. It covers forty-six pages and is priced at Rupee one only. But its real value is very great. The learned Pandit Kota Venkatachalam the author of this book has rightly received the title "Bharat Charitra Baskar." He has studied deeply all the sources that have a bearing on the correct determination of ancient Indian chronology. He has published through his "Arya Vijnana Grantha Mala" two volumes on the Chronology of Nepal and Kashmir history. In a bigger volume entitled "The Plot in Indian Chronology" he has tried to expose the false chronology accepted and made current by Western Orientalists and scholars.

Western Tendency

The tendency of almost all Western Orientalists with a few exceptions like Herman Jakobi, is to reject the traditional chronology given in the Puranas and to represent that the ancient-most Indian literature does not date beyond two thousand years before Christ. Many Indian scholars accept the chronology put in vogue by the western pioneers and doubt the efforts of a few Indian Pandits to establish high Indian antiquity. It is a vast subject and the layman is likely to be bewildered by the authorities and arguments put forward in this controversy about Indian antiquity and Chronology.. Pandit Venkatachalam's contribution to this subject is exhaustive. He has pointed out how the Westerners accepted one erroneous hypothesis which has made their other calculations on that basis equally unacceptable.

India's Interest In Buddha

Those laymen who cannot find time and energy to go through Pandit Venkatachalam's bigger volumes on ancient

history and chronology should glance through his small booklet on the "Age of Buddha." Many recent events in India have attracted Indians to the study of Buddhism and the life of Lord Buddha. The acceptance as embiames by Free-Bharat of the wheel and lions of the Buddhist Emperor Asok the honour given to the relics of Buddha, the compromise on the controversy of the management of the temple at Buddha Gaya and Dr. Ambedkar's tentative acceptance of Buddhism are some of the main events which have turned the minds of Indians to the study of Lord Buddha's history. Hence the publication of Venkatachalam's booklet is opportune and is likely to be consulted with deep interest.

Venkatachalam's Thesis

The present tendency amongst scholars is to accept the 5th century B.C. as the time of Buddha. There is however no agreement even amongst Western scholars. Cambridge and Oxford histories of India accept "provisionally" 483 B C. as the date of Buddha's Nirvana. Sir William Jones infers mostly from Chinese and Tibetan records that Buddha lived in the 11th century B.C. Dr. Fleet from the Rajatarangini infers that Buddha lived in 17th century B.C. According to Fa-Hien the Chinese monk the date of Buddha's Nirvana would be 1050 B.C. Such being the difference in the inferences of various scholars drawn from various sources Shri Venkatachalam's independent thesis is most welcome. He has tried to establish by the aid of very sound evidence that Lord Buddha lived from 1887 B.C. to 1807 B.C. i.e. in the 19th century before Christ. This means practically a revolution in the accepted ancient Indian Chronology and must be carefully considered and examined by all scholars and researchers.

Western scholars adjusted Indian Chronology of ancient times to the known date. of Alexander's invansion viz. 326 B.C. Greek historians who came with Alexander have mentioned three successive Kings of Magadha as "Xandarmes" Sandrocottus and Sandrocyptus." The Western scholars indentified these with Mahapadmananda, Chandragupta (Mourya) and

Bindusara. But Pandit Kota Venkatachalam points out that the three names of Magadha Kings mentioned by the Greeks should properly be identified with Chandra Shri (of the Andhra dynasty.) Chandra Gupta (of Andhrabhrutya dynasty) and his son Samudragupta. This crucial mistake of the Western scholars shifted forward the ancient history of Bharat by twelve centuries. This mistake was made at the very pivot of the calculations of Westerners viz. the Alexandrian invasion of 326 B.C. With this basic wrong assumption they had to dismiss without sufficient reason several Indian records and writings as imaginary or fabulous.

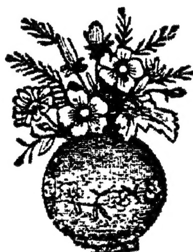
Hence the Puranic evidence about the dynasties of ancient Kings, which was rejected as fabulous by Westerners owing to the fact that it did not agree with their wrong hypothesis about the Alexandrian invasion, must now be revived and re-examined. The Bramhanda Purana mentions thirty Kings of the ***Ikshwaku*** dynasty from Brihadbala who was killed in the Mahabharata war. The names of 22nd to 25th kings are given as Sakya, Shuddhodana, Sidhartha and Rahula. According to the Puranas these 30 Kings ruled for 1504 years and Sumitra was their last king. The Kali era is calculated by Hindu almanac-makers even up to the present day from the 36th year after the Mahabharata War. The present Kali year given by all Hindu almanacs is 5055. According to calculations given in the Puranas Sidhartha lived from 1887 B.C. to 1807 B.C.

This is not the only Puranic evidence. The Puranas give the names of kings of Magadha from Brihadratha who was in the Mahabharata war up to the Nanda and Mourya dynasties. It is known from Buddhistic literature and accepted by Western scholars that Kshemajit, Bimbisara and Ajatasatru ruled Magadha in the time of Buddha. Pandit Venkatachalam has given all the names of the successive Magadha kings with the years of their reigns as given in the Puranas. Kshemajit, Bimbisara and Ajatasatru come in the 13th century after Kali which comes to the 19th century B.C.

The author, Pandit Kota Venkatachalam cites the authority of Rajatarangini, the work of poet Kalhana. The book was

written in 1148 A. D. Kalhana himself tells us in the book that he is narrating the history of 2330 years form the time of King Gonanda. Hence Gonanda's date comes to 1182 B. C Abhimanyu preceded Gonanda and reigned for fifty-two years. Adding these years we get the date of accession of Abhimanyu as 1234 B. C. Before Abhimanyu three kings by names, Hushka, Jushka and Kanishka ruled Kashmir. They have been described in the first chapter of Rajatarangini, in verses 168 to 173. All the three were of Turkish origin. 'तुरुष्कान्वयोद्भूता:' yet they built Viharas and Mutts and Buddhism thrived n Kashmir in their times. Ka'hana's verses from 170 to 173 are very important.

If one date in ancient Indian chronology is taken back by a few centuries the whole chronology which is generally accepted at present is upset. Other dates which have been determined here-to-fore will also have to be adjusted. Hence a scrutiny of all available evidence on the various important dates of ancient history is needed. Shri Venkatachalam has for instance taken the date of the First Shankaracharya. Probably other dates he has discussed in his bigger volumes on ancient Indian Chronology. This is a vast field. Kota Venkatachalam's efforts have given rise to a plausible hypnothesis which challenges the whole of the ancient chronology as at present tentatively accepted. His booklet upsets settled beliefs in this field and makes out a case for thorough revision of the chronology by evaluating and properly explaining all the available evidences.



Sri Ajanta Art Printers, Kollur. (Guntur Dt.)

The Sunday Standard, November 28, 1954.

Indian Chronology.

The Plot In Indian Chronology By Pandit Kota Venkatachalam of Vijayawada. Rs 7/8/- Available from the author, Gandhinagar, Vijayawada--2.

The basis on which the author has built his thesis is thus expressed by him in his own words. "For preparing the history of a country the main basis should be the ancient historical writings of the people of the country. Inscriptions etc., should be taken as confirmatory evidence. When such regular and complete historical treatises of ancient times are not available, adequate attention and respect should be paid to the customs, beliefs, traditions, generic ideas and persistent ideals of the people handed from generation to generation in the reconstruction of their ancient history. But ancient history should never be based on the individual opinions and guess--work of the writers in direct contravention of the traditions of the people. Such writings constitute no dignified appellation of historical treatises."

Starting with this premise, the author bases himself on material available in the Puranas and the epics. He charges European orientalists with disregarding Puranic chronology and minimising the antiquity of India. According to him this 'plot' was deliberate and started with Sir William Jones who 'concocted a false chronology for the ancient history of Bharat and propounded baseless theories which were all the product of his imagination and whim. And why did Jones do that? The author's explanation is that Jones, a pious Christian, was anxious to ignore dates which would run counter to the chronology of creation given in the Bible. So, he purposely reduced the antiquity of Indian history and culture by identifying Chandragupta Maurya with the Sandracottus mentioned by Greek records as the contemporary of Alexander the Great. The author contends that this Sandracottus was really Chandragupta of the Gupta Dynasty. His view is that Chandragupta of the Maurya Dynasty reigned from 1534 B.C. and not from 322 B. C., as assumed by western Orientalists and that Chandragupta of the Gupta Dynasty was the founder of the Andhra

Bhritya dynasty who started the Gupta Era in 327 B. C. He charges these European scholars with 'discarding Vikramaditva and Salivahana as mythical personages, because dating Vikramaditya to the first century B. C., (as it should be done) does not fit in with the chronology they assigned to the Maurya Dynasty. The author's belief is that the chronology of Indian history should be begun with the Mahabharatha war which was 36 years before the Kali Era (beginning in 3102 B. C.), that is, in 3138 B. C. The Yavana kings of the Asokan inscriptions should not be identified with the Greek kings of the 3rd century B C., as is done, but with the excommunicated Kshatriya princes who set up kingdoms in the north-west of India in the fifteenth century B. C. The author opines that authenticity of inscriptions should not be taken for granted and adduces the Hathigumpha record of Kharavela to support his opinion. In Chapter ten, he studies the Aihole inscription to glean evidence for his view that the Mahabharata war was in 3138 B. C. and that Kalidasa and Bharavi should be dated to the first century B. C.

Prof. Subba Row, in his foreword, has given support to the views put forward by the author. None can question the deep study made by the author and the incisive logic with which he presents his views. Unfortunately it is true that several basic dates in ancient Indian history are tentative and it is certainly no sacrilege to question them Yet, we cannot share the view of the author that European Orientalists deliberately conspired to falsify Indian chronology. The author's attempt to question "the Sheet-Anchor of Indian chronology" as established by Jones is so revolutionary of the accepted view that the question how far he is successful in his attempt should be left for decision to the unprejudiced and dispassionate judgement of the eminent scholars in the field, who are, fortunately, numerous Till the accepted view is overthrown, it must hold the field. The author can claim to have stimulated thought on the matter.

T. K. Venkata Raman

PRESS REVIEWS

THE SUNDAY STANDARD

History of Kashmir

Chronology of Kashmir History Reconstructed: By Pandit Kota Venkatachalam, Gandhinagar, Vijayawada-2. Published by the Author, 1955—Price Rs. 6-0 0.

Pandit Kota Venkatachalam, the author of a number of books like chronology of Nepal History Reconstructed, Historicity of Vikramaditya and Salivahana, Age of Lord Buddha, Indian Eras, etc., attempts in this book under review a reconstruction of the History of Kashmir, a subject of absorbing interest, though bristling with difficulties. He is a scholar well versed in ancient lore of India, and he bases his reconstruction of the history of Kashmir mainly on the evidence of the ***Rajatarangini*** of Kalhana, the Kashmirian Pandit who lived in the 12 th century. Though some work has been done on the history of Kashmir previously by western scholars, Mr. Kota Venkatachalam characterises it as "bristling with concoctions, distortions and fabrications" and the authors are ill-equipped for the task of writing the history of the country and influenced by their racial pride and prejudice, a poor compliment for all their labours in the field of indological studies.

The author says that the known history of Kashmir commences with the reign of Gonanda I who lived about 3250 B.C., 112 years before the Bharata battle which was fought in 3138B.C. when Gonanda II, the fourth member of the line, was ruling over it as a child. The names of the next 35 kings are not known. Then we have a continuous history of Kashmir. The 48th ruler was Asoka. [illegible] fifty-first were Hushka, Jushka and Kanishka who were probably Turuskha brothers and ruled at the same time, apparently jointly. Then Abhimanyu, a king of the Gonada family recovered the throne and reigned as the 52nd king. The 53rd ruler was Gonanda III whose reign commenced about 1182 B.C., 2330 years before the date of Kalhana (1148 A D) The following are some of the conclusions of the author based on the evidence of the Rajatarangini. Maurya Chandragupta ruled in

1534 B. C. and the Chandragupta who was defeated by the Macedonian Alexander in 327 B.C., was Chandragupta of the Gupta dynasty. The Asoka of Kashmir and the Maurya Asoka were contemporaries and they ruled in the 15th century B. C., Kanishka was a Turushka king of Kashmir in the 13th century B.C., Mihirakula was a Kshatriya king who ruled in 704 B.C., Toramana lived between 16 B.C., and 14 A.D. The Gupta era commenced in 327 B.C., not in 319-20 A.D., and the Malava Gana Saka in 725B.C., and not in 57 B.C. Yasodharman of the Mandasor Pillar inscription was "a non-existent monarch' and his inscription itself is a forged one. The Karkotakas ruled for a period of 600 years from 252 A.D., to 852 A.D The Buddha's date must be fixed between 1887 and 1807 B.C., and so on, to mention only a few, views that are really revolutionary and startling.

As the discussions and conclusions of the author will certainly show Mr. Kota Venkatachalam is a well read and sincere scholar who can present his views in forceful language. But his attempt to reconstruct the ancient history of India, throwing to the winds many of the conclusions reached so far regarding the chronology of ancient Indian history, however tentative they may be, cannot be considered to have met with success, particularly because he begins with the preconceived notion that ancient Indian chronology has been deliberately falsified by the conspiracy of western scholars. Really it is not so easy to brush aside the synchronism of Alexander with Chandra Gupta Maurya, the sheet-anchor of Indian chronology. It is unfortunate that he belittled the value of archaeology and epigraphy in the study of ancient Indian history. It would have been more academic and graceful on his part if he had used more restrained language in his tirade against the European orientalists but for whose pioneering work, indological studies would not be what they are in India at the present day.

T. V. MAHALINGAM,

The Sunday Standard, 27-11-55.

(Book Reviews.)

Chronology of Kashmir History Reconstructed.

FOREWORD

By Dr. G.N. Kaul, M.Ed, Ph.D. 54-Thompson Road, New Delhi.
5th. Nov. 1955.

Oriental Scholarship of the 18 th & 19 th centuries exhibited itself in many authoritative facets And that aspect of it which interpreted Indian Literatures and Sciences in a Semi-Indian or Pro-European Phraseology, idiom and ideology was and still is being considered standard by most Indian and foreign Scholars. But through all these decades there has persisted a school of thought which has tried to refuse this interpretation of the Indian Literatures and tried to give to it, Indian or its original interpretation. The Protagonists of this school believe that those who mostly translated and interpreted the Indian books during these centuries were mostly western scholars. And they had to learn the Indian languages at the feet of Indian Pandits who by virtue of their subordinate position were not in the normal position of a genuine teacher. Nor were learners in the proper politico-psychological position. Even if we credit them with the sincerest of motives, which undoubtedly most of them had, they could not but understand the Indian literature in the context of their own cultural, socio-economic and political mental structure. And since they came from the ruling community or were their friends and since they said many things good, they carried authority and audience in India. Indian scholars placed in unfavourable circumstances and anxious to get recognition at University portals under social compulsion thought it more expedient to accept what men in authority had to say rather than risk new or original interpretations. But all along the spirit of revolt against this interpretation continued.

The present volume on Kashmir chronology is the outcome of the spirit of revolt. It refuses to accept in bold, unambiguous terms what it considers, imperfect and defective. It challenges the very principles which led to its erroneous calculations and interpretations. The author asserts that the chronology as given by Kalhana is correct and "Corrections" and interpolations made by modern historians are a violation of the truth of this chronology.

The author gives many jolt and shock to the average reader who is conditioned to a certain type of stereotyped reading. He awakens him to so many sad ommissions by eminent Indian students and scholars as well as to new possibilities where in many new fields deserve exploration. The 'Issues for controversy' raised by the author are a real challenge to historians. These issues cannot, as has so far been done, be answered by either refusing to accept what does not suit a modern mind, or by lack of proper research or by repeating the notorious phrase "lack of historical sense" or even by the use of negative deductions and interpolations.

An Impartial student of Indian history more often then not feels sorry for the rather too hasty judgements on Indian history. Day after day many new things are coming to light, and the day may not be far when some clue may be coming forth to light up the "dark periods" of Kashmir or Indian History. Many a "final interpretation" had had to suffer radical change as and when more data became available. To a student of Indian history, therefore, hasty judgements sound unhistorical. This note of warning was given quite early by that great critic of Kalhana's chronology, Sri R. S. Pandit, by declaring that judgement on this document should be postponed till further researches are available.

The author has written with the full conviction that absolute sincerity can command. He appears to have grown impatient with the injustices done to the genious of Kalhana's writings and this had led him to use a language which is at once forceful and strong, but alas nacked. With a little more of pursuation the author would have easily carried readers with him. But this is perhaps necessary in a book which is meant to give a shock and challenge.

The book nevertheless, has a real original contribution to make towards rebuilding the chronology of Kashmir. I am sure every student of Indian history and culture will find it extremely thought—provoking and may move some to further research.

5th Nov. 1955,
New Delhi.

(Sd.) *G. N. Kaul.*

I am thankful to the learned G. N. Kaul, M. Ed., Ph. D. for the kind foreword he has contributed to this volume.

His letters to me dated 23-3-55 to 5-11-55 are as important as his foreword and I would take liberty to reproduce them below:—

My dear shri Venkatachalam, Date 23 March 1955

Many weeks ago I got your letter and the book. I am extremely sorry for not having written back to you.

I have read the first few pages of your scholarly work with lots of enthusiasm. Your work appears to be bold, courageous and scholarly exposition of facts not considered in this context so far. I will go through the work most carefully. But I must tell you that I do not find myself duly equipped to write a foreword to it. I will, however, give my opinion whatever it beworth.

With due regards.

Yours sincerely,
(Sd) Kaul.

My dear Sri Venkatachelam, Date 5th Nov. 1955.

I am extremely sorry that I could not write to you earlier let me hope you will be generous enough to forgive me for the delay.

In writing this note on your scholarly work, I have thought it better to focuss attention on the approach you have made rather than an actual chronology as discussed by you. After reading your book it looks clear to me that there is absolute need to discuss this problem more fully. I wish that the Kashmir Government takes up this question and awards tome scholarship or aid to competent authorities to do it. If the proper merits of Kalhana's chronology could be established, the abuse poured down by inadequately informed and hasty scholars of both East and West would come to an end and the historical genious of the country established.

With due regards,

Yours sincerely,
G. N. Kaul.

In his introduction to my Book "The Indian Eras' Telugu) the late Kala-Prapurna, Mahopadhyaya, ***Ch Narayana Rao*** M.A, Ph. D., L.T. wrote the following sentences:—

"Till now our Indian History has been written in imitation of that of the western writers. Those books are (prescribed as texts in schools and colleges for students. The teachers instruct and the Pupils study those books, in a blind manner, without any critical out-look. So we are not able to get a correct and true account of our national history. Even those who obtained English degrees wrote history without further research, depending entirely on the writing of western scholars. There is no agreement in the writings of the learned historians even though they wrote them after some investigation. As the Occidentalists had no faith, in the original sources and records, excepting the inscriptions and in the Puranas, our historians also disregarded and neglected them (Puranas). However, there is no dearth of wise and judicious chroniclers among us outside the range of the western educated, who can use their intellect to make a thorough study of the above sources, and produce an accurate and correct history. Of these, Sri Kota Venkatachalam, an Andhra scholar of Vijayawada tops the list I have the good luck of having acquaintance and association with the gentleman for the past three years. His attempts to exhibit the Bharatiya Culture, Civilisation and Traditions and the truths as expounded in his books are, indeed, peerless and praiseworthy. I had the good fortune of perusing his instructive and illuminating works, the out-come of his extensive and exhaustive researches, namely "Kali Saka Vijnanam" (Three parts). "who are Andhras?", "criticism on the Arctic Home of the Aryans," "Manava Srishti Vijnanam" or "The Genesis of the Human Race" and other works. Further Sri K. Venkatachalam exposed the several blunders committed by Pargitar in his book "The Dynasties of the Kali Age" and corrected his wrong theories by citing quotations from the same Puranas, accepted as authentic by the same western scholar. I am of opinion that all the Andhras

should Study "Kalisaka Vijnanam." His decisions about the Jambu–Dvipa Vibhagams (Divisions) are admirable. The angle of vision and the line of argument in his work "Who are Andhras?" are quite logical and original. The true origin of the Andhras has been correctly shown in this book. His criticism on the "Arctic Home", is quite an authoritative document upon Sri B. G. Tilak's work. While the W. Scholars who could not fathom the depths of the Vedic lore were led astray by the scholarship of Tilak and so praised his book. Sri Venkatachalam, with his deep knowledge of Vedic lore, was able enough to contradict and criticise it and supply correct interpretation. His work, the Bharatiya Sakas, is of great use, since it lays bare gross mistakes of the westerners and at the same time establishes the correct dates of the Indian Eras. The eminent erudition and the critical acumen of the author arrests the spread of the false notions and upholds the cause of true and correct Indian history. He wrote several works in this vein and I trust that they will all soon see the light of the day.

Ch. Narayana Rao, M.A., Ph.D., L.T.
Mahopadhyaya&Kala Prapoorna.
Anantapur, 14-10-1950

—X—

Age of Buddha, Milinda and Amtiyoka and the Yugapurana.

Pandit AMARAVANI-PRIYA,
M.S. KRISHNASWAMY IYENGAR,
M.A., S.A.S., etc.,
(Samskrita Ratna, Sahitya-Bhushana, Vidyalankara,)

Krishna Vilas,
No. 1226/E-13, Nagappa's Extensions,
Sri Ramapuram, BANGALORE-3
D/25—11—1955.

Dear Pandit Venkatachalam Garu,

Words fail me to express my thanks to you for the presentation of your recent work '*The Age of Buddha, Milinda and Amtiyoka and the Yuga-Purana*', which you gave me when I happened ***casually*** to meet you along with my

friend, Sri M. Vaikunta Rao, B.A., B.L., of ***Masulipatam***, for writing a foreword to the work. I found that it was indeed, splendidly done from cover to cover, which no historian worth the name could do without in any undertaking of importance on Indology. I was really lost in wonder and admiration for the great uphill task you had undertaken single-handed in bringing out this brochure of 248 pages. Your diligence and indefatigable labours are simply laudable and deserve very high reward and esteem on all sides and from all quarters.

With the very little time at my disposal in my multifarious round of duties I have been able to do my humble duty to give you a preface to your above invaluable work, which you might relish or not, as my abilities fall much short of your expectations in this respect But deem it as you will, I am only a mole compared to a mountain or a tiny speck (inmortal coil) compared to the Great creation of the Universe, fit only to chant hymns in His praise and for nothing else in this world of His, full of pitfalls, troubles and turmoils at every step. where men of any merit usually go to the bottom and mere upstarts and shallow heads thrive brilliantly in every body's eye. That is how the present day World subsists.

Thanking you for the opportunity afforded to me to come by such a great Indian Dean Swift or Addison, as you appear to me to be, I wish you God-speed in your earnest literary pursuits in this advanced age of yours and a happy future combined with long life and prosperity.

I remain for ever,
Yours in the Lord,
(Sd) M, C. Krishna Swamy Iyengar.

——O——

Age of Buddha, Milinda & Amtiyoka and Yugapurana.

PREFACE

By Pandit, Amara Vani priya,
M. C. Krishnaswamy Iyangar, M.A., S.A S. etc.,
(Samskrita Ratna, Sahitya Bhushana, Vidyalankara)
Rtd. Supt. of Audit and accounts Mysore State.

True Historical research requires, in the first place, chronological sequence. It should never discard truth in all its bearings in the selection and record of events, which must run on as a continuous, readable and fine narrative free from all defects. Really good work in any department of knowledge demands **1.** great critical acumen, 2. a thorough grasp of the subject, in general, 3, accuracy in the selection of important facts and figures, 4. infinite patience and indefatigable labour, and 5 above all, sobriety and fairness of judgement before arriving at definite conclusions. I may say, that no Indian scholar of any worth is lacking in these qualities. But there are certain drawbacks of defects seen in cases where sentiments are conquered. They are as follows:—

(1) Chauvinistic impulses often obscure the critical attitude; (2) traditional orthodoxy comes in the way of our search after Truth; (3) philosophic temperments make us prone to ignore solid facts and indulge complacently in abstract generalisations; 4. forgetting the law that '*haste makes waste*' we very often jump up into conclusions from almost ***meagre data,*** which is fatal to real scholarship. Barring some honourable exceptions, the Indian scholar fall often far lower in the scale especially in the field of ***historical research,*** as in many others, in (1) the extent, (2) duration, (3) persistence of effort, (4) freedom and variety of outlook, (5) Standard of workmanship; (6) the mass of actual output for the energy expended. This reproach is not entirely unjust. For, India has not yet been able to attain the same ***internatio***

nal standard in any branch of Oriental Research, as it has done, for instance in the sphere of ***Modern Science.*** Progress can only be achieved by concentrated continuous and co-operative effort, always ***looking around*** and ***going ahead.*** Narrow nationalism, envy and selfishness, the evil lucre-and-laud craze and many other crooked and ignoble ends go to mar it as nothing-else would. Goodwill, tolerance, a policy of give and take and forgive and forget, and "do what you ought for the common good come what may;" "trust in God and do the right" and similar other good parts in the Research worker will certainly go a long way to smoothen jagged ends and reach our coveted goal. But, it is the duty of local bodies, Government and munificient patrons to open proper centres of ***knowledge (in all its various branches)*** as suited to local conditions and circumstances, one for each study to specialize in. It should contain in a central place uptodate library of useful books and other equipment necessary for proper guidance, free use, reference and consultation whenever needed by the scholars collected at that place, who should do honest work willingly and voluntarily and who should be well trained and efficient in their own line. The fruits of all their combined labours must be thoroughly and dispassionately sifted and reduced to a fair and formulated standard which should be of such a nature as no future research scholar in the line could easily dislodge or refute. It should be realistic, incisive colourful and superb, admirable in style, powerful and careful in observation and classical beyond dispute. Sober, strong, vivacious and imaginative must be its style. In short, it must hold the mirror to nature and to the exact life of the times. It must be admirable and sublime in its contents and get up. Then only it can have a grand reception both in and outside, India, for its merits.

We must therefore, eschew all misguided conservatism effete parochialism and arrogant radicalism which are all not indicative of the honestly critical and truth-finding attitude in us, so very essential to recover and establish our good ame and fame of fine scholarship of a high standard in

order to ensure to it the priceless heritage of our ancient noble culture and enlightenment in our own generation. Single efforts however good, pains-taking and laborious may very often fall short of the required standard so very essential to an authoritative classical text-book on the subject, in many cases. Want of thorough knowledge of Sanskrit and of great Sanskrit works, like the Puranas and Kalhana's 'Rajatharangini' etc., is to blame for all this misguidance and misinterpretation in the case of works of great Indian Authors of repute, educated in the western fashion mostly.

Enough of prolixity. Let us to the book in question. This gifted and versatile writer has spared no pains in bringing out the fallacy of tentative theories, false conjectures and improper surmises employed by many a historian, western or eastern, as regards the ***dates*** of ***Buddha***, ***Milinda*** and ***Amtiyoka*** and of the ***Yuga Purana***, which had been a hard nut to crack hitherto. He has correctly and irrefutably proved the dates of many a historical event (as shown below) and has even contradicted the dates relating to Lord Buddha, or Goutama Sakya Muni, which however constituted a part of his Chronology of Kashmir history (as reconstruted by him), as hitherto accepted by even the learned Dr. D.C. Sirkar, M.A., Ph.D., whose comments raising untenable questions have been satisfacterily answered rather unpalatably by the author. His three other works and the present one deserve no small praise from all quarters, as he had brought them out so very ably and authentically and singlehandedly, too. Besides, he has succintly worked out the number of years from Creation down-wards up-to-date. (i. e., the year 1955) and proved its accuracy astronomically. The Genealogies of the Ikshwaku, Magadha, Kashmirian and Lunar etc., Dynasties backwards to their Great ancestors have been correctly and chronologically written up to the end of the Mahabharata War-(3138 B.C.) to accord with the Puranas.

Let us now turn to the events and the exact dates or years of their happenings referred to:-

Some Historical events and their reconstructed correct dates.

S. No.	Events or facts.	Dates.
1.	End of the ***Mahabharata*** War and the coronation of Yudhishtira; or the commencement of ***Yudhishtira Era***.	3138 B.C.
2.	The beginning of the ***Kali Era*** on the vanishing of Sri Krishna (Dr. Bhuler etc. Corroborates this)	3102 "
3.	The Beginning of the ***Saptarshi or Loukika Era***	3076 " (March-April)
4.	The Coronation of ***Brihadkshana***, after the death of his father (Brihad-bala) of the Ikshwaku Dynasty by being killed by Abhimanyu.	3138 B.C.
5.	The coronation of the ***Magadha King*** Ajata satru.	1814 "
6.	The exact date of Buddha's birth (i. e. 72 years before ***Ajata Satru's***) coronation he being the 110th king of the Ikshwaku race of kings and the 24th after ***Brihadbala***, supra.	1886-87 "
7.	Buddha's final Niryana at ***Kusinara***	1807 "
8.	Birth of ***Vikramaditya*** of Ujjain.	101 "
9.	Coronation of Vikramaditya at Ujjain.	82 "
10.	Commencement of the Vikrama Era.	56-57 B C.
11.	Commencement of the Sali-Vahana Saka Great grandson of Vikramaditya)	78 A D.
12.	Vikramaditya (the Great) sending his Court poet Matrugupta to rule over kingless Kashmir in his name.	14A.D.-19 A.D.
13.	Coronation of Chandragupta Maurya (as against the usually accepted version of 324 B.C.)	1534 B.C.

14. Mihirakula's rule (64th in the list of Kashmir kings. (N.B.) He was a true Kshatriya king (and ***no Huna***) of 532 A. D. (Vide the author's Kashmir and Nepal Histories) 704 B C.— 634 B.C.
15. Milinda's time (often mistaken for Menander's) which is 500 years after Buddha's Nirvana — 1307 B.C.
16. Rule of Azes in Asia Minor. — 5 th century B.C.
17. Rule of Kanishka in Kashmir (along with Hushka and Jushka) — 1294-1234 B.C.
18. Beginning of Eetzana Era (actual 30-1-1955 B.C) — 1954-55 B.C.

These are very crucial landmarks in the ***History of India***, yet to be rewritten:-

Thus reconciliation of synchronism with already vouchsafed facts in history is the most difficult task ever imposed upon any free historical scholar. This hurdle, our author has tresspassed and by-passed cleverly and at great pains in order to arrive at the right and logical conclusions on chronological sequence, so very much needed in any history worth the name. This our author, Sri ***Pandit Kota Venkatachalam Pantula Garu*** of Gandhinagar, Vijayawada-2 has done most splendidly to which all historians must be deeply indebted for ever. He rightly and richly deserves the 2 titles "భారతచరిత్రభాస్కరః" "भारतचरित्रभास्करः" and "విమర్శకాగ్రేసరః". "विमर्शकाग्रेसरः."

He has, besides, incontrovertibly proved the date of ***Adi Sri Sankaracharya*** of Kalati; as between 509-477 B.C, as discussed by him in his "***Nepala Raja Vamsavali***" as also with the aid of the chronological tables of Sankaracharya's who sat on the ***Guru-Peethas*** of ***Kama Koti*** and ***Dwaraka***, given here. In this connection, he has also correctly arrived at Gopaditya's rule in Kashmir as between 417-357 B C., quoting reference therefore to the columns of "***The Hindu Daily***" of Madras D. 17-7-1949 and to his own work "***Kali-Saka Vijnanam***" which are noted down here on pages 29 and 102 of the present publication under review.

The two printed Maps *per contra* p. 68 and p. 136 of the book, on "the Hindu Yavana colonisation of Asia Minor and Greece" and "the Expansion of Buddhism from India and Yavana *Uttarapatha* to the Himalayan countries, are self explanatory and add much to the glory of the author. His last chapters in this volume and the very useful Appendix there to as well as the reputation of the Yugapurana not being the work of Vriddha-Garga are really most admirable from which future historians may take a cue to be most circumspect instead of being haphazard, inconsistent and fanciful, contented as they happen to be with their own pet theories.

The author of this work richly deserves esteem, admiration and eulogy from all quarters for all his single—handed labours which the Govt. of India, will, I think surely recognise in the long run and patronise him by a rich reward and by the inclusion of his name on the recognised Board of historians engaged in the correct compilation of Indian history by Indian Indologists, all of which he eminently deserves and rightly adorns, even remaining beyond the pale.

(Sd.) Pandit M. C. K. Iyengar,

ERRATA.

Page	Line	Read	for
40	— 4 —	494 - 489 B. C.	500 to 495 B. C
53	— 28 —	not in consonance	not consonance.
73	— 8 —	east	last
106	— 25 —	statements	statments
118	— 5 —	internecine	intereine
124	— 10 —	succeeded	succeded
,,	— 13 —	inscription	inscripition
133	— 18 —	sacrificed	sacrified
145	— 13 —	Yavana	Yayana
176	last line	in	n

Appendix.

36	— 30 —	Alterations	alternations
40	— 28 —	commenced	commence

FOREWORD.

By

Sri R. Subba Rao Pantulu, M.A.,L.T., M.E.S. (Retd.)

Hon. General Secretary Andhra His. Research Society, Rajahmundry, Author of 'History of Kalinga' etc., Govt. Nominee Madras Regional Indian His. Commission; Head of the Dept. of History & Economics, Govt. Arts College, Rajahmundry. (Retd.)

I have perused the work "Age of Buddha, Milinda, and Amtiyoka and Yugapurana of Sri Kota Venkatachelam. Unless the date of the beginning of Kaliyuga as 3102 B. C., is accepted by Indian Scholars (Western Scholars like Sir William Jones, Dr. Wilson, General Cunningham, Dr. Fleet. Dr. Buhler, Dr. Hultzch, Dr. Stein and other scholars have accepted the fact that Kaliyuga started in 3102 B. C.) Indian Chronology of the Various dynasties mentioned in the Puranas, Bharatam etc., cannot be fully settled. Now, after a study of the Aihole Inscripton (556 Saka) (Vide Ind. Ant. Vol. V pp. 70 ff) Inscription No. in Vol VI, S. I. Inscr., and copper plate Inscription of Vijaya Bhupati which mentions Yuddhishtira Saka, and the 'Kashmirabda3076 B. C)' (Saptarishi saka, Laukikabda (and Yudhishtira kala) as still used in 'Kashmere almanacs' and also the useof 'Kaliyugabda' and 'saka' in all the 'Indian provincial almanacs' now 5056-57 and 1877 respectively and also in the religious Mutts. (Puri, Kanchi, Sringeri and Dwaraka), I am convinced that the Kaliyuga and Yudhistira Eras were in use in this country from the dates noted above and so, it behoves us (Indian scholars) to work out the Dynasties from that ancient period, as stated by Puranas Pargiter's Dynasties of Kali Age can therefore be very well revised now and I am glad to note that Sri Venkatachalam has already made the beginning.

(Sd.) R. Subba Rao.
7-2-56

THANKS.

We are proud that our Telugu work has been translated into English by my friend Sri Modali Sivakamayya, M. A. Vice Principal of the Andhra Jateeya Kalasala, Masulipatam, who is a great scholar widely respected for his intellectual honesty. We are very much indebted to him for this and for several other translations of our works in the past.

We are thankful to Pandit Amaravanipriya, Samskritaratna, Sahitya Bhushana, Vidyalankara, Retired Superintendent for Audit and accounts, Mysore State, Sri M. C. Krishnaswamy Iyangar, M. A., S. A. S. etc. who has spared his precious time to contribute a preface to this publication and also to my friend, Sri R. Subbarao Pantulu M. A. L. T.; M. E. S. (Rtd.) for contributing a foreword to this work.

Author.
8-2-56.

——o——

Our Motto.

" स्वरूपन्याक्रियैव पराक्रिया "

(Sabdendu sekhara)

"The best way to undermine the foundations of a false 'History' and successfully attack it, is to lay it open to the eye of all and exhibit it as it really is. Error never retains its hold over the mind except under the mask of truth which it contrives to assume. When deprived of the mask that has covered its emptiness and unreality, it vanishes away as a phantom and an illusion.

FOREWORD

By Pt. Prem Nath Dogra (Janasangh Karyalaya, Ajmir Gate, New Delhi) to "Age of Buddha, Milinda and Amtiyoka and Yugapurana" by Pt. Kota Venkatachelam (of Gandhinagar Vijayawada - 2.)

Chronology and Geography have been described as sun and moon of history. Correct chronology is essential for reconstructing the history of any country. But unfortunately chronology is not a strong point with historical materials on which the history of India has to be based. The situation has been worsened by the planned effort of European Indologists to compress Indian history within the limits laid down by Biblical chronology for the beginning of civilised existence of man. As a result they have been reluctant to concede hoary antiquity to Rigveda. The most blind of them have condescended to accept about 2,000 B. C., as the date of the Rigveda. Naturally they have tried to fit the entire range of Indian history prior to Alexander's invasion, within 1700 years or so. Taking the date of Alexander's invasion as sheet - anchor of Indian chronology and assuming Sandracottus of the Greek account to be none else but Chandragupta Maurya, the founder of Maurya dynasty, they have tried to reconstruct the history of the post Alexander India. Their line of approach has been followed by most of the Indian scholars as well.

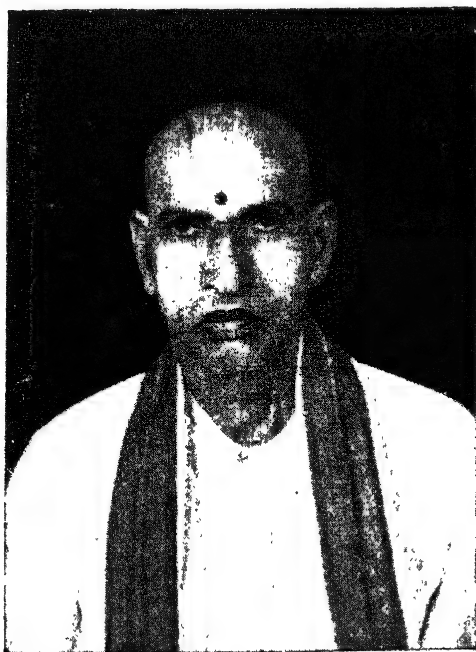
Pandit ***Kota Venkatachelam*** in this painstaking examination of ancient Indian chronology has challenged the identification of Sandrocottus with Chandragupta Maurya and the entire chronology of Indian ruling dynasties based on this identification. He has pinned his faith in the Pauranic

chronology which he asserts is corroborated by Raj Tarangini of Kalhana and other ancient writings. Some of his conclusions therefore may look quite bold to the historians brought up in the European tradition. But that is no reason for rejecting them. The national angle which he has brought to bear on the complicated question of Indian chronology needs to be sympathetically understood and appreciated. The new line of thought he has given deserves to be scientifically pursued so that true national history of India may be reconstructed on more firm basis.

18 - 4 - 56. (Sd.) **Prem Nath Dogra.**

AGE OF BUDDHA, MILINDA & AMTIYOKA AND YUGAPURANA

CONTENTS



"Bharata Charitra Bhaskara"
"Vimarsakagresara"

PANDIT KOTA VENKATACHELAM

Author

Born on 21-4-1885

Age of Lord Buddha Milinda & King Amtiyoka.



There is no authoritative text of ancient times declaring definitely and directly the date of Lord Buddha. It belongs to a very ancient time. In the histories and other writings of modern times, the dates ascribed to Buddha are tentative and based on conjectures and imagination. The dates ascribed to Buddha by the modern European historians are based on the wrong identification of Sandrocottus, the Emperor of Magadha, mentioned by the Greek historians who accompanied Alexander on his invasion of the Punjab as Maurya Chandra Gupta of the Maurya dynasty of Magadha. These ancient Greek historians, make mention of three successive rulers of Magadha Xandrames Sandrocottus and Sandrocyptus. Mr. Rapson E. J. suggests the equivalance of Xandrames in Greek to Chandramas in Sanskrit. (Vide E. J. Rapson's Ancient India, pp 469, 470 of the Cambridge History of India Ed. 1922)

This wrong identification of Maurya-Chandragupta as the contemporary of Alexander has vitiated the entire chronology of the ancient history of Bharat including the date of Lord Buddha.

The Greek historians never specified the contemporary of Alexander as Maurya Chandragupta or Gupta Chandragupta. It is unreasonable to identify their Sandrocottus with Chandar-gupta of the Maurya dynasty as he was only the Chandragupta of the later Gupta dynasty. Xandrames or Chandramas can in that case, be identified as Chandramas or Chandra Sri, the last of the Andhra dynasty of the kings of Magadha. Chandra-gupta who founded the Gupta dynasty was his minister and general. His son Samudragupta was even then another general in the Magadha army. At that time, Alexander was informed as follows, in response to his enquiries regarding the Magadh ruler and his army. "King Agrames or Xandrames kept in th

field an army of 20,000 cavalry, 200,000 infantry, 2000 Chariots and 3000 or 4000 elephants." (Ibid.)

This Xandrames could be no other than Chandra Sri, the last Emperor of Magadha of the Andhra dynasty. The kings of Magadha who succeeded to the Empire after the Andhra dynasty were known as Andhra-Bhrityas and belonged to the Gupta dynasty. The term Andhra-Bhritya signifies service in the court of the Andhra kings. Chandra-Gupta, the founder of the Gupta dynasty, a minister and general in the army of Chandra Sri, the last Andhra king of Magadha, appointed himself regent on behalf of the minor heir, with the connivance of the queen, subsequently got rid of the minor and declared himself the ruler of Magadha. As he wished, in his turn, to pass over his heir Samudragupta, a son by his eldest wife, in favour of another son by a younger wife, in fixing the succession to the throne, Samudragupta was preparing, with the help of his maternal grandfather, the king of Nepal, to rebel and declare war against his father to claim his right to the throne. It was at this juncture that Alexander invaded India and the three successive rulers of Magadha brought to his notice could be only Chandrasri of the Andhra dynasty, Chandra-gupta the founder of the Gupta dynasty and his son Samudra-gupta. While this is the correct identification, they have been wrongly identified respectively as Mahapadma-nanda or Dhana-nanda, Chandragupta (Maurya) and his son Bindu-Sara.

Due to this wrong identification the ancient history of Bharat has been shifted forward by a difference of 12 centuries. Alexander's invasion took place in 326 B. C. Chandragupta of the Gupta dynasty belongs to 327-320 B. C, So the contemporary of Alexander could be only Chandragupta of the Gupta dynasty and never Chandragupta of the Maurya dynasty. All the Puranas in which we find Chronological accounts of the kings of Bharat begin their accounts with the Mahabharata War and trace the dynasties of the kings of the various kingdoms of Bharat from that starting point. If we reckon from the date of the Mahabharata war 3138 B. C., and follow the lists of the kings and their reigns specified in the Puranas, we reach

the reign of Chandragupta of the Gupta dynasty in Magadha by 326 B. C. This, the identification of Gupta-Chandragupta of Magadha as the contemporary of Alexander tallies with all the dates of ancient events noted in the sacred and secular literature of ancient times of Hindus, Bauddhas and Jains.

There is no other source except the Puranas for the reconstruction of the ancient history of India. After the Mahabharata War, Yudhishtira, the victor in the war, was crowned the emperor of Bharat, on the tenth day after the close of the war. The date was the starting point of a new era named after him the Yudhishtira Saka. Yudhishtira then reigned for 36 years and in 37th year of his reign and of the era after his name, Sri Krishna's life on the earth came to a close and the Kali yuga commenced at the moment when the Seven Planets happened to be in conjunction in Mesha. The same year Yudhishtira placed his grandson Parikshit on the throne and started on a pilgrimage accompanied by his wife and brothers. He continued his pilgrimage for 25 years and, in Kali 26, dropped his mortal coil. Bailley, the French astronomer has admitted the amazing correctness and accuracy of the calculations of ancient Hindu astronomers and especially their calculation of the beginning of Kali yuga from 2-27-30" P.M. of the 20th of February of 3102 B.C., the moment of the remarkable conjunction of the Seven planets in Mesha. The time of the passing away of Yudhishtira in 3076 B.C., was the starting point of another ancient Indian era known as Saptarshi era or Laukika era, in memory of the great king Yudhishtira, and current to this day in some parts of Bharat (Viz. Kashmir). Dr. Buhler has conclusively proved and fixed the starting points of the Kali Era and the Saptarshi Era. He says in conclusion:—

' These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi Era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi Era back to 3076 B.C., is worth no more than that which fixes the beginning of the Kali Yuga in 3101 B.C. But it seems to me certain; that it is much older than Kalhana's time because his equation 24=1070 agrees with it. (i.e. 4224 Loukika Era = 1070 Salivahana Era)

"It may therefore be safely used for reducing with exactness the Saptarshi year, months, and days mentioned in his work to years of the Christian Era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." (Pages 264-268 of Indian Antiquary Vol. VI).

By all the authorities cited above, it is clearly established that the Kali Era commenced in 3102 B.C., the Saptarshi Era in 3076 B.C., the Mahabharata war occurred 36 years before Kali i.e. in 3138 B.C., and the Yudhishtira era commenced in 3138 B.C.

These three ancient eras were well-known and current in our country throughout these centuries. Almanacs based on them have prepared from year to year all these centuries down the ages. When such was the actual situation, it has been alleged atrociously by the modern European historians of ancient India, that the Hindus had no well-established era[1] to refer the events of their histories to and that therefore there was no alternative to the use of the only known (to them) date of Alexander's invasion as the basic, fixed, starting point for the reconstruction of the ancient history of India, identifying wrongly Sandrocottus the contemporary (Alexander's) ruler of Magadha as the famous Chandragupta of the Maurya dynasty. As a matter of fact the rulers of Magadha contemporary to Alexander were Chandra Sri of the Andhra dynasty, Chandragupta, the founder of the Gupta dynasty and Samudragupta his son. But without even a passing reference to them the Sandrocottus of the Greek historians has been identified with the Maurya Chandragupta of 1200 years before who was therefore brought forward to 322 B.C., and this has been taken ever since as the basic event for all the chronological determinations of the history of ancient India. Thus has arisen a considerable error in the date assigned to Lord Buddha by modern European historians of India and

[1] Elphinstone's His. of India, 5th. Ed. P.II; Max Muller's "History of Ancient Sanskrit Literature" PP. 3-8 Ed. 1859 and P.9 of His Allahabad Edition and of Dr. Fleet's Article on "Epigraphy in the Indian Empire" Imperial Gazeteer of India Vol. II PP, 3,5,6.

it is proposed therefore to arrive at the correct date for Lord Buddha, starting with the time of the Mahabharata War in 3138 B. C., and reckoning the reigns of the successive dynasties of the kings of Ayodhya (Ikshvaku dynasty) mentioned in the Puranas till we reach the "23rd king Suddhodana", of the Ikshvaku dynasty, the blessed father of "Lord Buddha."

Time of Buddha - Puranic Evidence.

The Mahabharata War......	3138 B.C.
The coronation of Brihadbala's son Brihad-Rshana - Ikshvaku dynasty in the same year-after the war.	3138 "
The reigns of 30 kings of the dynasty ending with Sumitra.	1504 "
The date of the coronation of Mahapadma Nanda of Magadha.	1634 B. C.

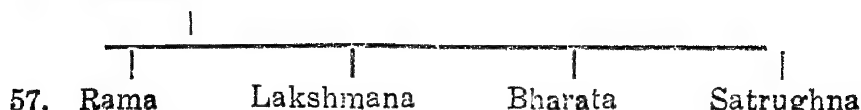
Buddha in the History of Ikshvaku Dynasty.

Lord Buddha was born in the Ikshvaku dynasty. So it behoves us to look to the genealogy of that dynasty. Vaivaswata Manu is the seventh among the Manus. Vaivaswata Manu had ten sons, of whom Ikshvaku was the eldest. Buddha is his descendent. Ikshvaku was at the beginning of the Krita yuga of the 28th (present) Mahayuga. The following is the genealogy of Ikshvaku.

1. Ikshvaku
2. Vikukshi
3. Kakutstha
4. Prithu
5. Drishadasya
6. Andhra
7. Yuvanasva
8. Sravasti (Built Sravasti city)
9. Brihadasva
10. Kuvalayasva or Dundhumara
11. Dridhasva
12. Haryasva

13. Nikumbha
14. Samhatasva
15. Krisasva
16. Prasenajit
17. Yuvanasva
18. Mandhata
19. Ambarisha
20. Sambhuti
21. Anaranya
22. Haryasva
23. Sumati
24. Tridhanva
25. Thrayaruni
26. Satyavrata or Trisanku
27. Harischandra
28. Rohita
29. Harita
30. Chanchu
31. Vinaya
32 Ruruka
33. Bahu
34. Sagara
35. Asamanjasa
36. Amsumantha
37. Dilipa
38. Bhagiratha
39. Sruta
40. Nabhaga
41. Ambarisha
42. Ayutayu
43. Rituparna
44. Sarvakama
45. Sudama
46. Saudasa or Kalmashapada
47. Asmaka
48. Mulaka
49. Satharatha
50. Idabida

51 Krisakarma
52. Dilipa or Khatvanga
53. Deerghabahu
54. Raghu
55. Aja
56. Dasaratha



57. Rama Lakshmana Bharata Satrughna

Sathrughna killed the Demon Lavanasura and reigned over the city 'Madhura.' His sons Subahu and Surasena succeeded him. Angada and Chandraketu were the sons of Lakshmana. They ruled over the Himalayan regions. Angada had Angadapura as his capital and Chandraketu Chandrachakrapura. The portions in Kosala that fell to the share of the sons of Lakshmana are now known as Nepal. Taksha and Pushkara were the sons of Bharata. Gandhara was brought under their rule. Taksha had Takshasila and Pushkara had Pushkaravati as their capital. Kusa and Lava were the sons of Rama and became the kings of Kosala. Dakshina Kosala was under Kusa with Kusasthali as the capital. Uttara Kosala was under Lava with Sravasti as the capital.

Dynasty of Kusa. (Capital Kusasthali.)

58. Kusa
59. Atithi
60. Nishadha
61. Nala
62. Nabha
63. Pundarika
64. Kshemadhanva
65. Devaneeka
66. Ahinaguna
67. Pariyatra
68. Dalaraja
69. Balaraja

70. Uluka
71. Vajranabha
72. Sankhana
73. Ushithasva
74. Visvasaha
75. Hiranyanabha
76. Pushpakshya
77. Dhruvasandhi
78. Sudarsana
79. Agnivarna
80. Sighranamaka
81. Maru

(He was a yogi residing at the Village Kalaapa. He is to begin the Solar dynasty in the 29th Mahayuga)

82. Prabhu
83. Susandhi
84. Sahasvantha
85. Visruta
86. Bruhadbala

(He was killed in the Mahabharata war of 3138 B. C.

This is the Ikshvaku dynasty to which belonged several hundred kings the chief of whom have been mentioned here.

(Brahmanda Purana, Upodghatapada IVth Chapter)

The list of kings of Ikshvaku dynasty, from 3138 B. C., to 1634 B. C.

Brihadbala was killed in the Mahabharata war by Abhimanyu. His son "Brihadkshana" became king after the war.

1. Brihadkshana
2. Uruyaksha
3. Vatsa vyuha
4. Prativyoma
5. Divakara
6. Sahadeva
7. Brihadasva
8. Bhanuratha
9. Pratitasya
10. Supratika
11. Marudeva
12. Sunakshatra
13. Kinnara
14. Anadharaksha
15. Suprana
16. Amitrajith

17. Brihadbhuja
18. Dharmi
19. Kritanjaya or Dhananjaya
20. Ranamjaya
21. Sanjaya
22. Sakya
23. Suddhodana
24. Siddhartha i.e. Buddha
25. Rahula (Son of Siddhartha)
26. Prasenajit
27. Kahudraka
28. Kumdaka
29. Suratha
30. Sumitra

These 30 kings reigned for 1504 years.

"ఇక్ష్వాకూణా మయం వంశః సుమిత్రాంతో గమిష్యతి."

"इक्ष्वाकूणामयं वंशः सुमित्रांतो गमिष्यति ।"

The Ikshvaku dynasty terminated with 'Sumitra.' This is known from the Matsya, Vayu, Vishnu, Brahmanda and other Puranas. The Puranas declare that the Lord Buddha was the son of "Suddhodana." (the 23rd king in Ikshvaku dynasty. See the above list.)

(Vishnu Purana. Amsa IV Ch. 22)
and
(Vide, Kshatriya clans in Buddhist India PP. 186, 187)

"మాయా మోహ స్వరూపోఽసౌ శుద్ధోదన సుతోఽభవత్।
మోహయామాస దైత్యాంస్తాం స్త్యాజితాన్ వేదధర్మకమ్।
తేన బౌద్ధా బభూవుర్హి తేభ్యోఽన్యే వేదవర్జితాః॥"

"मायामोहस्वरूपोऽसौ शुद्धोदनसुतोऽभवत् ।
मोहयामास दैत्यांस्तांस्त्याजितान् वेदधर्मकम् ।
तेन बौद्धा बभूवुर्हि तेभ्योऽन्ये वेदवर्जिताः ॥"

(Vishnu Purana)

"He who was called Maya-Moha in his previous birth was born as the son of ***"King Suddhodana."*** By the propagation of his teachings, many gave up their traditional Vedic religion adopted the new religion of Buddha and became Bauddhas."

Even the Buddhist scriptures confirm that Buddha was the son of ***"Suddhodana."***

When the world-honoured (Sakya muni) was about to attain to perfect wisdom, the Devas sang in the sky ***'The son of Suddhodana'*** having quitted his family and studied the path (of wisdom) will now in seven days become Buddha.' The Pratyeka Buddha heard their words, and immediately attained to Nirvana."

(Record of Buddhist kingdoms by Fa-hien translated by James Leggie, Ed. 1886, Page 94).

It is therefore clear that ***Buddha was the son of king Suddhodana, the 23rd of the kings of Ikshvaku Dynasty.*** There will be none to dispute it.

Buddha was the contemporary of Kshemajit, Bimbisara and Ajata Satru, the 31st, the 32nd, and the 33rd kings of Magadha. The Buddhistic works say that Buddha was Seventy-two years old at the time of Ajata-Satru's coronation.

According to the Puranas Ajata-Satru's coronation was in 1814 B.C.

"When Ajatasatru came to the throne (of Magadha) Gotama (Buddha) was seventy-two years old, but his genius still shone bright and clear." (The Heritage of India Series. 'Gotama Buddha' P. 70, by Kenneth T. Saunders, Edition 1922.)

"Buddha left the body in 1807 B. C., at 'Kusinara' owing to dysentery resultant upon an undigestable food offered to him by a devotee at the town 'Pava.' The Buddhistic works also say that Buddha lived for 80 years.

"Gotama was now seventy-nine years old. He continued his ministry of preaching and teaching, revisiting his favouritic haunts." (Ibid.P.76.)

The famous word 'Lichchavi' with its various forms is only a corruption of 'Lakshmaneya' i.e. belonging to the dynasty of Lakshmana. In some Sanskrit works also like 'Divyavadana' and Mahavastu Avadana the terms ***Lichchavi*** and ***Lechchavi*** were respectively used. (Vide Mahavastu By E. Sinart pp. 1, 254 and Kshatriya Clans in Buddhist India By Bhimala Charan Law M.A.,B.L. Ed. 1922, pp. 2. 3.)

The Lichchavis are therefore Lakshmaneya Kshatriyas with perfectly in the fold of Varnasrama and performing all the vedic rites bearing the Paurohita name Vasishta. It is wrong to identify them with the ***Nichchavis*** mentioned in Manusmriti who are ***Vratyas*** devoid of Vedic rituals.

The old kingdom (Kosala) of the Ikshvaku dynasty gradually disintegrated, each fraction of it being ruled by a king of the same dynasty but founding a new sub-dynasty. Thus there formed several capitals. Ayodhya not being the capital of any one. Among these sub-dynasties there were the Pava Malla Kshatriyas, the Kusinara Malla Kshatriyas, and the Vaideha (Lichchavi or Mithili), the Vajjia and the Vaisali Lichchavi Kshatriyas, bearing the Gotra name of Vasistha, the Sakya, the Sakya Lichchavi etc., Kshatriyas, bearing the Gotra name of Gautama, the Thirabhukta and Koliya Kshatriyas bearing the Gotra 'Viaghrapada.' Buddha belonged to the Sakya Vamsa of Gautama Gotra. Brahmins of Gautama Gotra being the Purohits of this family at that time.

The Malla country was known after the Malla branch of Ikshvaku family, who became its rulers. This territory lay between Kosala and Videha kingdoms, the river Gandaki seperating Malla from Videha and the river "Rapti" seperating Malla from Kosala. Pava and Kusinara were towns in Malla, being ruled by the Pava Malla Kshatriyas and the Kusinara Kshatriyas respectively. The Lichchavis of Nepal occupied Videha and parted into two sections, the Videhas and the Vidisas each ruling over the territory bearing that name.

The dismembered parts of the Kosala empire found it difficult to resist the on-slaughts of the enemies and therefore it was thought desirable to form confederations of a number of kingdoms which would ensure better resisting power. The Lichchavi confederation of eight kingdoms, the Kasi-Kosala confederations were among those that were thus formed.

Sakya, the 22nd king of the Ikshvaku dynasty after the Mahabharata war (3138 B. C.) became the ruler of North-Western portion of Kosala-kingdom, lying at the foot of the

Himalaya Mountains adjoining Nepal. Kapilavastu was its capital.

"The Sakyas and the Lichchavis are branches of the same people." (i.e. The Ikshvakus.) (Vide, 'Kshatriya clans In Buddhist India' by Bhimalacharan Law. M. A., B. L., p. 17).

While there were so many kings of the Ikshvaku family ruling over so many kingdoms, Sakya was considered to be the particularly important because he descended from a succession of the eldest sons of that dynasty. It was for this that he was mentioned in the Puranas in the line of Ikshvakus.

Bharata, the commentator of Amarakosa, says, "Saka is a kind of tree. A king of the ***Ikshvaku dynasty*** was known as ***"Sakya"*** because he lived near that Saka tree. His posterity was known as 'Sakyas.'

Suddhodana was the son of this 'Sakya.'

"Suddhodana's queens were Maya and Prajapati. He had a son by his wife Maya, named Gautama Buddha." (Ibid, p. 188)

"The Sakyas have acquired a very great importance in Indian history owing to the Buddha having been born among them."

"General Cunningham and Mr. Carlyle identify the city of Kapilavastu with Bulia, a village in the Basti district at the foot of the Nepal mountains, about 25 miles north-east from Fizabad, 12 miles north-west from Basti and 120 miles north of Banaras." (Buddhism by Monier Williams, p 389). & (Kshatriya Clans in Buddhist India. p. 181).

Suddhodana was the 23rd in the line of Ikshvaku and Siddhartha the 24th. Siddhartha renounced the mundane life in his 29th year and after a continued penance of 6 years attained Buddhahood while he was sitting in meditation under the Bodhi tree. His son Rahula was the 25th in the line. Five more Successive kings of this line ruled over the kingdom. After the Mahabharata war the Ikshvaku kings ruled for a total period of 1504 years. For the same period 37 kings, of the Barhadratha (22), Pradyota (5) and Sisunaga (10) dynasties

ruled over Magadha. The contemporaries of Buddha mentioned above are among these and they were of the Sisunaga dynasty.

Buddhistic works have the following to say in this regard.

The Divyavadana speaks of Ajatasatru as Vaidehiputra in one of the Avadanas[3] and in another place,[4] it states, "At Rajagrah reigns the King Bimbisara. Vaidehi is his Mahadevi (or chief queen) and Ajatasatru, his son and prince." There can, therefore, be no doubt that the Videha princess was the mother of Ajatasatru. (Ibid, P. 125)

"The people of Vaisali sent a deputation headed by Tomara, a Licchavi chief of power and position, and at the same time of great learning, to Rajagrah to bring the Exalted one to their city. Tomara went to Rajagrah, fell down at his feet and sought his help with supplications, but was asked to apply to the king Srenika Bimbisara who insisted on the condition that the Licchavis must welcome the Buddha at the border of their own dominions and that he himself wou'd follow the great teacher to the boundaries of his own territory. To this the Licchavis readily assented and Bimbisara secured the consent of the Buddha to save the Licchavis from the decimating disease.

As soon as the "Englihted One" crossed over to the northern side of the river and stepped on the Lichchavi soil, all malign influences that had hung over the country and were making a havoc among the people, vanished, and the sick and the suffering were restored to health. (Vide Kshatriya Clans in Buddhist India page 45 and 47).

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3. Divyavadana, (Cowell and Neil), p. 55.
4. Ibid,p. 545. "Rajagrhe Raja Bimbisaro rajyam Karayati... tasya Vaidehi Mahadevi Ajatasartuh putrah kumaro,"

The following table helps to understand the contemporaneity of Buddha with the kings of the Sisunaga dynasty of Magadha.

Kings of Ikshvaku dynasty.	Contemporary Magadha kings.		
20. Rananjaya.	28. Sisunaga	B. C.	1994—1954
21. Sanjaya.	29. Kakavarna	, ,	1951—1918.
22. Sakya.	30. Kshema Dharma	, ,	1918—1892.
23. Suddhodana.	31. Kshemajit.	, ,	1892—1852.
24. Siddhartha. (Birth)		, ,	1887
Siddhartha became Buddha.		, ,	1852
(During this period Buddha preached his Doctrine.	32. Bimbisara.	, ,	1852—1814.
	33. Ajatasatru.	, ,	1814—1787.

1. Buddha's birth.	1887	B. C.
2. ,, Renunication	1858	,,
3. ,, Penance	1858—1852	,,
4. ,, Preaching of the doctrine.	1852—1807	,,

Total life period 80 years, (From 1887—1807).

As regards the names of the contemporary Magadha kings of Buddha there is perfect concord between Buddhistic literature and modern historians.

If we rightly fix the date of the Mahabharata war (3138B.C.) and go on adding up the periods of the reigns of the successive kings, up to the time of Buddha we come to the 19th century B.C. The western historians arbitrarily fixed the sixth century for Buddha. They have made 322 B. C. the sheet-anchor of Indian Chronology, by bringing Chandragupta-Maurya of the sixteenth century B.C., to that date. This wrong history is taught in our schools and colleges. These very historians carried their researches in the Tibatan, Chinese and Simhalese histories. We do not know What changes are made in the histories of those countries calculated to lend support to their theories.

Contemporary Evidence

"Magadha Kings and Buddha"

The beginning of Kali Saka is 3102 B. C. Thirty-Six years prior to this date, the Bharata War took place in (3102+36) = 3138 B. C. After the war, during that year, the first coronated-king of Magadha in 3138 B. C., was Somadhi (or Marjari). From him to Mahapadma Nanda ruled thirty-seven monarchs. The duration of the Magadha Rulers was as given below:-

1. Somadhi, that is Barhadratha dynasty 22 kings-1006 years
2. Pradyota dynasty, 5 rulers 138 years
3. Sisunaga family 10 Monarchs 360 years

In all these 37 Sovereigns ruled for a total of 1504 years and at that interval Buddha must have existed. The 4th king in Sisunaga dynasty, or calculated from Bharata Battle, the 31st ruler was Kshemajit who was the contemporary to Suddhodana, the father of Buddha. His reigning time was 1892-1852 B. C.

Magadha kings after the Mahabharata War of 3138 B. C.

Puranic Account.

S. No	Name of the king. Barhadratha dynasty.	Years reigned.	Kali years	Christian Era
1.	Somadhi or Marjari	58	B. K. 36- 22 Kali	3138—3080
2.	Srutasrava	64	Kali 22- 86	3080—3016
3.	Apratipa or Ayutayu	36	86-122	3016—2980
4.	Niramitra	40	122-162	2980—2940
5.	Sukshatra or Sukrut	58	162-220	2940—2882
6.	Brihatkarma	23	220-243	2882—2859
7.	Syenajit	50	243-293	2859—2809
8.	Srutanjaya	40	293-333	2809—2769
9.	Mahabala or Vibhu	35	333-368	2769—2734
10.	Suchi	58	368-426	2734—2676
11.	Kshemya	28	426-454	2676—2648
12.	Anuvrata or Suvrata	64	454-518	2648—2584

13. Dharmanetra or Sunetra	35	518-553	2584—2549
14. Nirvriti	58	553-611	2549—2491
15. Suvrata	38	611-649	2491—2453
16. Dridhasena or Mahasena	58	649-707	2453—2395
17. Sumati or Mahanetra	33	707-740	2395—2362
18. Suchala or Subala	22	740-762	2362—2340
19. Sunetra	40	762-802	2340—2300
20. Satyajit	83	802-885	2300—2217
21. Virajit or Viswajit	35	885-920	2217—2182
22. Ripunjaya	50	920-970	2182—2132
End of Barhadratha dynasty	1006		
Kings of Pradyota Dynasty.			
23. Pradyota or Balaka.	23	970-993	2132—2109
24. Palaka	24	993-1017	2109—2085
25. Visakhayupa	50	1017-1067	2085—2035
26. Janaka or Suryaka	21	1067-1088	2035—2014
27. Nandivardhana	20	1088-1108	2014—1994
End of pradyota dynasty	1144		
Kings of Sisunaga dynasty.			
28. Sisunaga	40	1108—1148	1994—1954
29. Kakavarna	36	1148—1184	1954—1918
30. Kshemadharma	26	1184—1210	1918—1892
31. Kshemajit (In this period Buddha was born	40	1210—1250	1892—1852
32. Bimbisara or Vidhisara or Vindhyasena (Buddha attained Buddha-hood)	38	1250—1288	1852—1814
33. Ajatasatru (Buddha attained Nirvana	27	1288—1315	1814—1787
34. Darsaka or Vamsaka	35	1315—1350	1787—1752

35. Udayana or Udasena	33	1350—1383	1752—1719
36. Nandivardhana	42	1383—1425	1719—1677
37. Mahanandi	43	1425—1468	1677—1634
End of Sisunaga Dynasty	1504		
Kings of Nanda Dynasty.			
38. Mahapadma Nanda and his 8 sons.	100	1468—1568	1634—1534 B.C.
End of Nanda Dynasty.	1604		
Kings of Maurya Dynasty.			
39. Chandra gupta Maurya.	34	1568—1602	1534—1500 „

So between 1892 and 52 B. C. Buddha's birth-date was 1887 B. C. and Buddha's renunciation in 1858 B. C In the reign of the 32nd king, Bimbisara between 1852 and 1814 B.C., Buddha became "The Enlightened and began to preach his new faith. During the reign of the 33rd king, Ajata Satru, from 1814 to 1787 B.C., in that interval, Buddha's Nirvana happened in 1807 B.C. The Western scholars accepted Buddha to have been a contemporary to the three Sovereigns, Kshemajit, Bimbisara and Ajata-Satru. If the 37 monarchs from Somadhi to Mahapadma Nanda ruled for an aggregate period of 1504 years, each king might have ruled for an average term of $40\frac{2}{3}$ years. Then the time of the 32nd king Bimbisara would come to $(40\frac{2}{3} \times 32) = 1302$ years; that is, Buddha might have lived 13 centuries after Bharata Battle. In other words, B.C.3138—1300 = 1838 B.C. or in the 19th century before Christ Buddha must have existed. Then how could he come to fifth century B.C.? Buddha's existence in 5th or 6th century B.C. would mean, that his contemporary kings Kshemajit, Bimbisara, Ajata-Satru also should be in 5th. cen. B. C. i.e., the 32 kings of post-Bharata period should have reigned for (3138—500 =) 2638 years. Hence in this total period 2638 years might have 32 Magadha kings reigned, at an average of $82\frac{1}{2}$ years each ruler, and 23 Ayodhya kings, at an average of $114\frac{2}{3}$ years each. This, beyond doubt, proves that the Indian History written anew is nothing but a catalogue of

canards and concoctions. The calculation of the occidentalists, to wit, preposterous presumption of ***the contemporaneity of Alexander and Maurya Chandra-gupta is the root-cause of the patent blunders and gross mistakes as regards the dates of Kali Saka and Bharata Battle. On the other hand, if we accept the date of Bharata War as 3138 B.C., Kali Saka as 3102 B.C., and that of Sapta-Rishi Era as 3076 B.C., as Buhler etc., proved and accepted, then the dates of the Sakas (or Eras) and duration of the kings will exactly fit in and will be in keeping with the facts and details as mentioned in the Native narratives and the Indian chronicles of the Bharatiya Literature.***

Buddha Niryana
Evidence of Fa-Hien

Fa-Hien was a Chinese Buddhist. He came to India at the close of the 5th century A. D., to collect the sacred Buddhistic Literature and to visit the Buddhistic shrines. Wherever he went he enquired, of the Buddhist monks, about the Demise of Buddha. Darel (In Afghanistan) Darada (in the north of Kashmir) also he made these enquiries. Fa-Hien gives us the information he collected during his enquiry, in his writings.

Various priests had asked Fa-Hien, if he knew when Buddhism first went east-ward to which Fa-Hien replied:—

"When I enquired of the people of those parts Darel (Indus) (North of Udyana, which is itself north of Gandhara i. e. in Northern Afghanistan), they all said that according to an old tradition shamans (i. e. Buddha Sramanas) from India began to bring the Sutras and desciplines across this river (Indus) from the date of setting up the image of 'Mitreya Bodhisatwa.' This image was put about three hundred years after the Nirvana of Buddha, which occurred

during the reign of king P'ing of the Chow Dynasty (770 to 719 B. C.). Hence it was said that the Great Doctrine began to spread abroad from the setting up of the image." (Vide Travels of Fa-Hien, 399—414 A. D. or Record of Buddhistic kingdoms re-translated by H. A. Giles M A. (Hon.)L. L. D. (Aberdeen) Prof. of Chinese in the University of Cambridge P. 10. Ed. 1923). (Also vide "A record of Buddhistic kingdoms by Fa-Hien 399—414 A. D.), in search of the Buddhist books of Discipline, translated and annotated with a Corean Recension of the ChineseText, by James Leggie, M. A., L. L. D Prof. of the Chinese Language and literature, Ed. 1886 Pages 24, 25.)

Chapter VI

On - Towards North - India; Darada; Image of Maitreya Bodhi Sattwa,

The image (of Bodhisattva Maitreya) was completed eighty cubits in height, and eight cubits at the base from knee to keee of the crossed legs. On fast-days it emits an efflugent light. The kings of the (surrounding) countries view with one another in presenting offerings to it. Here it is,— to be seen now as of gold." (Andon 27, 28 pages:—)

"The monks after crossing the Indus asked Fa-Hien, if it could be known when the Law of Buddha first went to the East. He replied, 'When I asked the people of those countries about it, they all said that it had been handed down by their fathers from of old, that after the setting up of the Image of Maitreya Bodhisattva, there were Sramans of India who crossed the river (Indus), carrying with them Sutras and Books of Discipline. Now the image was set up rather ***more than three hundred years*** after the Nirvana of Buddha, which may be referred to the reign of king P'ing of the Chow Dynasty."

Note 5:—"As king P'ing's reign lasted from 75?—719 B. C this would place ***the death of Buddha in the Eleventh century B. C.***" (Vide 'A record of Buddhistic king-doms, by Fa-Hien, Translated by James Leggie, Foot-Notes 3, 4, 5. Ed, 1886)

Inference from the Age of Sri Adi Sankaracharya.

Buddhism had reached a very decadent stage by the time of the birth of Sri Adi Sankaracharya. No-where do we find any reference in the commentaries and treatises of Sri Sankara to any discussioh in which he was engaged directly with Buddha or the Buddhist philosophers and monks. But Sri Sankara refers definitely to the principles of Buddhistic metaphysics and religion in his famous commentaries on the Brahma Sutras if only to contradict and refute them by elaborate argument. Hence, if we can fix the time of Sri Snnkara we may safely assert, that the Buddha's time must have been considerably anterior. So let us proceed to fix the time of Sri Sankara.

Of the numerous compositions with the title 'Sankara Vijaya' and describing the exploits of Sri Sankara, the Brihat Sankara Vijaya of Chitsukhacharya is the most famous and authoritative. The author Chitsukhacharya was associated with Sankara from the age of 5, in his studies at school and when he (Sankara) became a Sannyasi (or monk) in his 10th year, followed his example, receiving the initiation at his hands and always kept him company thereafter throughout his wanderings and exploits all over the country, survived Sri Sankara for several years and composed his great work 'The Brihat-Sankara-Vijaya' to immortalise the achivements of his friend and preceptor. The date of the birth of Sri Sankara is specified in this authoritative treatise. This date tallies with the date assigned to the birth of Sri Adi Sankaracharya in the lists of the Acharyas of the various religious establishments known as Sankara Pithas established by Sri Adi Sankara at Dwaraka, Kanchi, Puri etc. These lists of the heads of the religious establishments are complete and continuous from the time of the founder Sri Adi Sankara to the present day. These lists are therefore traditional documents of unquestioned authenticity and authority. The date of the birth of Sri Sankara according to these authorities is given by the verse.

"తిష్యే ప్రయాత్యనలశేవధి బాణనేత్రే
బ్దే నందనే దినమణా వుదగధ్వభాజి;
రాధేఽ దితే రుడువినిర్గతమంగలగ్నే,
స్యాహూతవాన్ శివగురుః సచ శంకరేతి. "

"तिष्ये प्रयात्यनलशेवधिबाणनेत्रेऽ ।
ब्दे नंदने दिनमणा वुदगध्वभाजि ॥
राधेऽदितेरुडुविनिर्गतमंगलग्नेऽ ।
स्याहूतवान् शिवगुरुः स च शंकरेति ॥"

Meaning:— Anala=3, Sevadhi=9, Bana=5, Netra=2, which comes to 2593rd year of Kali (or 509 B. C.)

On Sunday, Vaisakha Sukla Panchami in the constellation and Lagna of Dhanus in the year Nandana a son was born to Sivaguru and he was named 'Sankara' by his father in 2593 Kali (which corresponds to 3102—2593=509 B. C.

Referring to the extraordinary meeting of Sankara with Kumarila Bhatta (the great expounder of the Karma Kanda of the Vedas) on his funeral pyre, the Jina Vijaya declares:—

'There-upon when 15 years had elapsed from his birth, (in 2608 Kali or 494 B. C.) Sankara met Bhattacharya (Kumarila Bhatta) for the first and last time."

Referring to the date of Sankaracharya's Niryana, the Jina Vijaya states:—

"ఋషి ర్బాణ స్తథా భూమి ర్మర్త్యాక్షే వామమేలనాత్ ,
ఏకత్వేన లభేతాంకం తామ్రాక్షా తత్ర వత్సరః ."

"ऋषिर्बाणस्तथा भूमिर्मर्त्याक्षे वाममेलनात्।
एकत्वेन लभेतांकं ताम्राक्षा तत्र वत्सरः ॥ "

"When we calculate the figures Rishi=7, Bana=5, Bhumi=1 and Martyakshe=2, in the reverse order and reckon the total number of years in the Yudhishtira Saka

(of the Jains), we arrive at the year Tamraksha (Raktakshi) as the year of Sankara's death'.

Hence Sankara's Niryana works out to 2157+468 = 2625 Kali or 3102—2625 = 477 B.C.; (or 2634 B.C.—2157 B.C.=)477B.C.

The Jinavijaya is a composition by a Jaina. It contains among other things a brief account of the life of Kumarila Bhatta whom the Jains (Who condemn the Vedic rituals). held as their bitterest opponent. Therein we find a reference to the meeting of Sankara with Kumarila just before the death of the latter.

There could be no partiality in the writer in favour of his opponents.

The Kanchi Matha:-Chronology of the Peethadhipaties of Kanchi Kamakoti Peetha, commencing from Adi Sankara (509 B.C.) The Sankaracharya matha established in Kanchipura by Sri Sankara himself, (transferred to Kumbhakonam in the Tanjore District, in the end of the eighteenth century, and presided over from time to time by men of vast learning, great piety and mighty intellect, has continued to be a centre of Hindu culture and religion in these parts. Some of the occupants of the Kamakoti Pitha as will be shown in the sequel, are among the most distinguished teachers of Vedanta philosophy and authors of well-known treatises on Advaita-Vedanta.

The chronology of the Kamakoti Pitha is of the utmost importance as it gives accurate dates for a number of events in the history of India. Therefore, all information that is dated, and dated accurately, is of immense importance to it. There can be no doubt of the accuracy of the chronology as a whole. The ***Punya-sloka-manjari*** gives only the cyclic year, the (lunar) month, ***Paksha*** and ***Tithi,*** sometimes even the time of the day, decease of the gurus. But here and there. the ***Kali*** or Saka year is given. and with the help of these. we can get a complete chronology.

Note 1. The Jains and Buddhists use a Yudhishtira era which commences 468 years after Kali i. e. in (3102 B. C.—468=) 2634 B.

CHRONOLOGICAL TABLE

S. No.	Name of Acharya	Period of occupation (years)	Date of Demise. Cyclic Years.	Month	Paksha and day.	Christian year
	Est. of Peetha 482 B. C.					
1.	Sri Sankaracharya	6	Raktakshi	Vaisakha	S. 11	476 B.C.
2.	Sureswaracharya	70	Bhava	Jyestha	S. 12	406 ,,
3.	Sarvajnatman	42	Nala	Vaisakha	K. 14	364 ,,
4.	Satyabodha	96	Nandana	Margas	K. 8	268 ,,
5.	Jnanananda	63	Manmatha	Margas	S. 7	205 ,,
6.	Suddhananda	81	Nala	Jyestha	S 6	124 ,,
7.	Ananda-jnana	69	Krodhana	Vaisakha	K. 9	55 ,,
8.	Kaivalyananda	83	Sarvadhari	Makara	1	A.D 28
9.	Kripa Sankara (II)	41	Vibhava	Kartika	K. 3	,, 69
10.	Suresvara	58	Akshaya	Ashadha	0	,, 127
11.	Chidghana	45	Virodhikrit	Jyestha	K. 10	,, 172
12.	Chandrasekhara I.	63	Ananda	Ashadha	S. 9	,, 235
13.	Sachchidghana	37	Khara	Margas	S. 1	,, 272
14.	Vidyaghana I S. E. 239	45	Dhatu	Margas	⊙	,, 317
15.	Gangadhara I	12	Sarvadhari	Chytra	S. 1	,, 329
16.	Ujjvala sankara (III)	38	Akshaya	Vrishabha	S. 8	,, 367
17.	Sadasiva	8	Bhava	Jyestha	S. 10	,, 375
18.	Surendra. (Kali 3486.)	10	Tarana	Margas	S. 1	,, 385
19.	Vidyaghana II	13	Hevilambi	Bhadrap	K. 9	,, 398
20.	Muka Sankara (IV) (S. E. 359)	39	Dhatu	Sravana	0	,, 437
21.	Chandrachuda I	10	Vyaya	Sravana	K. 8	,, 447
22.	Paripurna Bodha	34	Raudri	Kartika	S. 9	,, 481

23.	Sachchitsukha	31	Khara	Vaisakha	S.	7	,,	512
24.	Chitsukha I	15	Prabhava	Sravana	K.	9	,,	527
25.	Sachchidananda ghana, (S. E. 470)	21	Prabhava	Ashadha	S.	1	,,	548
26.	Prajnaghana	16	Svabhanu	Vaisakha	S.	8	,,	564
27.	Chidvilasa	13	Durmukhi	New yearday	S.	1	,,	577
28.	Mahadeva I	24	Raudri	Kartika	K.	10	,,	601
29.	Purnabodha	17	Isvara	Sravana	S.	10	,,	618
30.	Bodha I	37	Ananda	Vaisakha	K.	4	,,	655
31.	Brahmananda Ghana I.	13	Prabhava	Jyestha	S.	12	,,	668
32.	Chidanandaghana	4	Prajotpathi	Margas	S.	6	,,	672
33.	Sachchidananda II	20	Khara	Bhadrap	K.	6	,,	692
34.	Chandra sekhara II	18	Saumya	Margas		⊙	,,	710
35.	Chitsukha II	27	Dhatu	Ashadha	S.	6	,,	737
36.	Chitsukhananda	21	Hevilambi	Asvina		0	,,	758
37.	Vidyaghana III	30	Prabhava	Pushya	S.	2	,,	788
38.	Abhinava Sankara (V) (Kali 3941)	52	Siddharthi	Ashadha		⊙	,,	840
39.	Sachchidvilasa	33	Nandana	Vaisakha		0	,,	873
40.	Mahadeva II	42	Bhava	Vaisakha	S.	6	,,	915
41.	Gangadhara II	35	Saumya	Sravana	S.	1	,,	950
42.	Brahmananda ghana II	28	Isvara	Kartika	S.	8	,,	978
43.	Anandaghana	36	Pramadi	Chaitra	S.	9	,,	1014
44.	Purnabodha II	26	Pramathi	Bhadra	K.	13	,,	1040
45.	Paramasiva I	21	Sarvari	Asvina	S.	7	,,	1061
46.	Bodha II	37	Isvara	Ashadha		⊙	,,	1098
47.	Chandrasekhara III	68	Parthiva	Chaitra		⊙	,,	1166
48.	Advaitananda Bodha	34	Siddharthi	Jyestha	S.	10	,,	1200
49.	Mahadeva III	47	Parabhava	Kartika	K.	8	,,	1247
50.	Chandrachuda II	50	Durmukhi	Jyestha	S.	6	,,	1297

51	Vidyatirtha	88	Raktakshi	Magha	K. 1	„	1385
52	Sankarananda	32	Durmukhi	Vaisakha			
53	Purnananda Sadasiva	81	Pingala	Jyestha	S. 10	„	1498
54	Mahadeva IV	9	Akshaya	Ashadha	K. 1	„	1507
55	Chandrachuda III	17	Svabhanu	Mina	S. 11	„	1524
56	Sarvajna Sadasivabodha	15	Vilambi	Chaitra	S. 8	„	1534
57	Paramasiva II	47	Parthiva	Sravana	S. 10	„	1586
58	Atmabodha	52	Isvara	Tula	K. 8	„	1638
59	Bodha III	54	Prajotpathi	Bhadra	O	„	1692
60	Advayatma Prakasa	12	Svabhanu	Chaitra	K. 2	„	1704
61	Mahadeva V	42	Krodhana	Jyestha	S. 9	„	1746
62	Chandrasekhara IV	37	Subhakrit	Pushya	K. 2	„	1783
63	Mahadeva VI	31	Srimukha	Ashadha	S. 12	„	1814
64	Chandrasekhara V	37	Sadharana	Kartika	K. 2	„	1851
65	Mahadeva VII	40	Virodhi	Phalguna	⊙	„	1891
66	Chandrasekhara VI	17	Parabhava	Magha	K. 8	„	1908
67	Mahadeva VIII	7days	„	Phalguna	S. 1	„	1908
68	Srimat Paramahamsa Parivrajakacharya Sri Chandra-Sekharendra Sarasvati Sankaracharya Swamigal, the present Jagadguru.						

S=Sukla; K=Krishna-Paksha. O=Full-moon; ⊙=New-moon; S. E. = Saka Era.

Chronological Table of Dwaraka Peetha.

Establishment of Dwaraka Peetha By Sri Adi Sankaracharya-Cycle year Sadharana Magha Sukla Saptami to Dasami-in the year 2648 of Yudhishtira Saka of 3138 B. C., or 491-490 B. C.

S. No.	Name of Acharya.	Years occupied	From B. C. to B. C
1	Brahmaswarupacharya	42	489–447
2	Chitsukhacharya 1	24	447–423
3	Sarvajnacharya 2	59	423–364
4	Brahmanda Thirtha	49	364–315
5	Swarupabhijnanacharya	67	315–248
6	Mangalamurthyacharya	52	248–196
7	Bhaskaracharya	23	196–173
8	Prajnanacharya	43	173–130
9	Brahmajyotsnacharya	32	130– 98
10	Anandavirbhavacharya 3	65	98– 33
11	Kalanidhithirtha	58	B.C. 33– 25 A. D.
12	Chidvilasacharya	36	A.D. 25– 61
13	Vibhuthyanandacharya	35	61– 96
14	Sphurtinilayapada	49	96–145
15	Varatanthupada	46	145–191
16	Yogarudhacharya	111	191–302
17	Vijnana Dindimacharya	34	302–336
18	Vidyathirtha	43	336–379
19	Chichchakti Desika	46	379–425
20	Vijnaneswarathirtha	28	425–453
21	Tuthambaracharya	61	453–514
22	Amareswaraguru	36	514–550
23	Sarvasukhathirtha	61	550–611
24	Swanandadesika	60	611–671
25	Samararasika	70	671–741
26	Narayanasrama	37	741–778
27	Vaikunthasrama	49	778–827
28	Thrivikramasrama	26	827–853
29	Sasisekharasrama	49	853–902
30	Thryambakasrama	8	902–910
31	Chidambarasrama	33	910–943
32	Kesavasrama	59	943–1002

S. No.	Name of Acharya.	Years occupied	From A. D. to A. D.
33	Chidambarasrama II	23	1002–1025
34	Padmanabhasrama	25	1025–1050
35	Mahadevasrama	40	1050–1090
36	Sachchidanandasrama	59	1090–1149
37	Vidyasankarasrama	58	1149–1207
38	Abhinavasachchidanandasrama	28	1207–1235
39	Nrisimhasrama	33	1235–1268
40	Vasudevasrama	35	1268–1303
41	Purushottamasrama	33	1303–1336
42	Jnanaradhanasrama	14	1336–1350
43	Hariharasrama	3	1350–1353
44	Bhavasrama	10	1353–1363
45	Brahmasrama	15	1363–1378
46	Vasanasrama	17	1378–1395
47	Sarvajnanasrama	36	1395–1431
48	Pradyumnasrama	6	1431–1437
49	Govindasrama	28	1437–1465
50	Chidasrama	53	1465–1518
51	Visveswarasrama	32	1518–1550
52	Damodarasrama	7	1550–1557
53	Mahadevasrama	1	1557–1558
54	Aniruddhasrama	9	1558–1567
55	Atchyutasrama	4	1567–1571
56	Madhavasrama	56	1571–1627
57	Anandasrama	31	1627–1658
58	Viswarupasrama	5	1658–1663
59	Chidghanasrama	1	1663–1664
60	Nrisimhasrama	13	1664–1677
61	Manoharasrama	26	1677–1703
62	Prakasananda Saraswati	34	1703–1737
63	Visuddhanandasrama	3	1737–1740
64	Vamanesa	33	1740–1773
65	Kesavasrama	7	1773–1780
66	Madhusudanasrama	10	1780–1790
67	Hayagrivasrama	14	1790–1804
68	Prakasasrama	1	1804–1805
69	Hayagrivasrama Saraswati	11	1805–1816

S. No.	Name of Acharya.	Years occupied	From A. D. to A. D.
70	Sridharasrama	40	1816–1856
71	Damodarasrama (Damodaranda Saraswati)	15	1856–1871
72	Kesavasrama (Kesavananda Saraswati)	6	1871–1877
73	Sri Rajarajeswara Sankarasrama Swami	23	1877–1900
74	Sri Madhava Thirtha	–	1900

In 1900 A. D. on Pushya Sukla Panchami Tuesday at the time of Makara Sankramana Kala the 74 th Swamy Sri Madhava Tirtha appointed as Peethadhipati.

Nepalaraja Vamsavali

In the Suryavamsi dynasty of Nepal the 18th king was Vrishadeva Varma. He reigned from 2554 Kali to 2615 Kali or 547 B. C., to 486 B. C. (Vide "Chronology of Nepal History Reconstructed by this author.)

It is stated in the Nepalaraja Vamsavali that; "Adi Sankaracharya came from the South and destroyed the Buddha faith." Kali 2614 or 487 B. C.

(Vide The Ind. Ant. Vol. XIII p. 411 ff)

Temple of Sankaracharya in Kashmir.

"Gopaditya the 70th king in the list of Kashmir kings (417-357 B. C.) founded Agraharas and built the temples of Jyestheswara and Sankaracharya." (A short history of Kashmir By P. Gwasha Lal, B. A., Ed. 1932; p. 27).

"Sankaracharya"— "This shrine is situated in the city of Srinagar. Sankaracharya is an ancient temple crowning the Takht-i-Sulaiman hill and standing 1000 ft. above the valley. The temple and the hill on which it stands take their name from Sankaracharya—the great South Indian Teacher of Monism who came to Kashmir from Travancore. This temple was built by king Gopaditya who reigned in Kashmir from 368 to

308 B.C. It was repaired later by the liberal-minded Muslim king Zainul Abdin." (Vide The Hindu dated 17-7-1949 p: 15 2nd column and Kali Saka Vijnanam by K. Venkatachalam part III. p. 66). The real time of Gopaditya is 417-357 B.C. Therefore it is evident that Sri Adi Sankaracharya lived before Gopaditya's time i. e. Between 509-477 B. C. (This is elaborately discussed in our Nepala Raja-Vamsavali by this author.)

Esoteric Buddhism.

Mr. A. P. Sinnett in his "Esoteric Buddhism" (VIII Ed. 1903, — Ist Ed. being printed in 1883—pp. 182, 183) assigns the year 503 B. C., or thereabouts for Sankaracharya. This tallies with the date 509 B. C., given in Brihat Sankara Vijaya and Jina Vijaya.

It is clear from the above evidence that Sri Adi Sankara was born in 509 B.C., and passed away in 477 B.C. It is not at all likely that Buddha was alive during the life time of Sankara (509-477 B.C.) or even just before. By the time of Sankara the religion of Buddha had reached a decadent stage. So the Buddha must have lived long before the time of Sankara. Neither in the writings of Sri Sankara nor those of any contemporary of his do we find, any evidence to support the view that Buddha was alive in 563-483 B.C., the period assigned to his life by the modern European historians of Ancient India. Their view in this matter is based upon their original erroneous hypothesis of the contemporaneity of Alexander of Greece and Chandragupta of the Maurya dynasty of Magadha. The view as well as the underlying hypothesis is quite contradictory to the dates mentioned in the sacred books of the Hindus, Jains and Buddhists of ancient times.

Nowhere in them is any reference to the birth or Nirvana of Buddha in the 7th or 6th century B. C.

Inference from the age of Kumarila Bhatta

The Jina Vijaya says of the birth of Kumarila Bhatta;—

"ఋషి ర్వార స్తథా పూర్ణ మర్త్యాక్షౌ వామమేళనాత్;
ఏకీకృత్య లభేతాంకం క్రోధీ స్యాత్ తత్ర వత్సరః."
"భట్టాచార్య కుమారస్య కర్మకాండక వాదినః;
జ్ఞేయః ప్రాదుర్భవ స్తస్మిన్ వర్షే యౌధిష్ఠిరే శకే."

"ऋषिर्वारस्तथा पूर्णमर्त्याक्षौ वाममेलनात् ।
एकीकृत्य लभेतांकं क्रोधी स्यात्तत्र वत्सरः ॥"
"भट्टाचार्यकुमारस्य कर्मकाण्डकवादिनः ।
ज्ञेयः प्रादुर्भवस्तस्मिन् वर्षे यौधिष्ठिरे शके ॥"

We get the year Krodhi if we calculate the figures Rishi=7, Vara=7, Purna=0, Martyakshau=2, in the reverse i.e. in 2077 of the Yudhishtira Saka (of the Jains) that Kumarila Bhattacharya, the special advocate of the Karma Kanda was born (2634−2077=557 B. C.)

About the birth-place and other particulars of Kumarila Bhatta the Jinavijaya says:—

"ఆంధ్రోత్కలానాం సంయోగే పవిత్రే జయమంగళే;
గ్రామే తస్మిన్ మహానద్యాం భట్టాచార్య కుమారకః."
"ఆంధ్రజాతి స్తైత్తిరీయో మాతా చంద్రగుణా సతీ,
యజ్ఞేశ్వరః పితా యస్య మహావాదిర్మహాన్ ఘోరః శ్రుతీనాం చాభిమానవాన్;
జినానా మంతకః సాక్షాత్ గురుద్వేష్యతి పాపవాన్."

"आन्ध्रोत्कलानां संयोगे पवित्रे जयमंगले ।
ग्रामे तस्मिन् महानद्यां भट्टाचार्यकुमारकः ॥"
"आन्ध्रजातिस्तैत्तिरीयो माता चन्द्रगुणा सती ।
यज्ञेश्वरः पिता यस्य महावादिर्महान् घोरः श्रुतीनां चाभिमानवान् ॥
जिनानामंत(क): साक्षात् गुरुद्वेष्यतिपापवान् ॥"

"Kumarila Bhatta was born in the sacred village, Jayamangala, on the bank of the river Mahanadi, at the meeting-place of the Andhra and Utkala countries. (In those days the Andhra kingdom extended as far as the Mahanadi which formed the boundary line between Andhra and Utkala (or Odhra or Orissa). He was an Andhra by birth and belonged to the Thithiriya Vedic school (Krishna Yajurveda Sakha) His mother was Chandra guna, the pious, and his father Yagneswara. He was a terrible debater and a staunch adherent of the Vedas. He lived among the Jains as a student and committed the heinous sin of attacking the religion of his own Jain gurus", and was therefore hated by them.

Chitsukhacharya says, in his Brihatsamkara vijaya, that Kumarila was older than Sankara by 48 years. As Sankara was born in 509 B. C. Kumarila was born in 509+48=557 B.C., according to Sankara Vijaya also.

According to Jina Vijaya, Kumarila was, two years after the death of Mahavira, pushed out into the street from the top of a terrace. The date is given as follows:—

"నందాః పూర్ణం భూశ్చ నేత్రే మనుజానాంచ వామతః,
మేలనే వత్సరో (2109) ధాతా యుధిష్ఠిరశకస్య వై.
భట్టాచార్యకుమారస్య కర్మకాండస్య వాదినః
జాతః పరాభవ స్తస్మిన్ విజ్ఞేయో వత్సరే శుభే."

"नन्दाः पूर्णं भूश्च नेत्रे मनुजानां च वामतः ।
मेलने वत्सरो धाता युधिष्ठिरशकस्य वै ॥"
"भट्टाचार्यकुमारस्य कर्मकाण्डस्य वादिनः ।
जातः पराभवस्तस्मिन् विज्ञेयो वत्सरे शुभे ॥"

"Nanda=9, Purna=0, Bhumi=1, Netra=2 in the reverse order i. e. 2109 the year of the Yudhistira Saka of the Jains, was the year Dhata. It was in that auspicious year that Kumarila Bhattacharya met with his fall."

The poet being a Jain is glad to think of the discomfiture of Kumarila in the hands of the great Jain teacher and his worthy followers, and remembers the year as an auspicious one in the history of the Jains as the epithet शुभे "ऋोङ्कृ" indicates. So this year 2109 of the Yudhishtira Saka, according to the Jains, corresponds to 525 B. C. (2634−2109=525.) Kumarila must have 32 years at this time.

Kumarila Bhatta was born in 557 B.C. He studied under Jina (Mahavira) and later after Jina's demise in 528 B. C., under his successor guru and learned from them the Jaina Darsanas with all their secrets and intricacies. In 525 B.C. the Jain Guru could detect that Kumarila was a follower of Vedic religion and got him pushed down from the terrace, so that he might die and the Jain religious secrets might not leak out through him. Fortunately Kumarila did not die but only lost an eye.

Evidence is available of the existence of Jina Mahavira, Kumarila Bhattacharya and Sri Adi Sankaracharya as contemporaries and not of Buddha, between 599 B.C., the birth-date of Jina and 477 B.C., Nirvana of Sri Adi Sankaracharya.

Jina Mahavira was the 24th and last Thirthankara. He was born in 2503 Kali or 599 B.C. His death was, according to Jina Vijaya, in 2574 Kali or 528 B.C. There is not one iota of evidence, in Hindu, Buddhist literature in India, to show that Buddha existed in the 6th century B.C. It is said that in Ceylon alone there is something to indicate that Buddha lived in the 7th century B.C., and not in the sixth century B.C. But there is nothing in Indian literature or any other literature to support it. ***India being the birth-place of Buddha, Indian literature alone has to supply evidence of Buddha's date. Certainly there is such evidence; but it is not in favour of the 6th century B.C., but is clearly assigning the 19th century B.C., for Buddha.***

Inference from the Age of Nagarjuna Bodhi Sattva.

In the sloka (of Rajatarangini 1-173) which describes the rule of Kanishka it is clearly stated that a Kshattriya king by name Nagarjuna lived in Bodhi-Sattva's land. In the I—177 of Rajatarangini, it is again related that the same Nagarjuna resided in Kashmir for some time and propagated the religion of Buddha, during the rule of Abhimanyu, the succesor of Kanishka, as follows:—

"బోధిస త్త్వశ్చ దేశేఽస్మి న్నేకో భూమీశ్వరోఽభవత్,
సచ నాగార్జునః శ్రీమాన్ షడర్హద్వనసంశ్రయీ."

"बोधिसत्त्वश्च देशेऽस्मिन्नेको भूमीश्वरोऽभवत् ।
स च नागार्जुनः श्रीमान् षडर्हद्वनसंश्रयी ॥" (Raj—1.173)

Here it is emphasised that Nagarjuna was a Kshattriya king and this statement will clear the doubts of writers who think that he was a Brahmin or a Sudra. Now we get unquestioned proof that Nagarjuna lived in the reign of Kanishka who ruled from 1294 to 1234 B.C., and stayed in Kashmir for some time to spread the faith of Buddha during the rule of Abhimanyu. Kalhana himself expressed that he was narrating the history of the kings of Kashmir from his date 1148 A.D to a period of 2330 years backwards, that is, from the time of Gonanda III. (1182B.C.) If we add the period of 52 years, the reigning time of Abhimanyu, the father of Gonanda III, we get that 2382 years from the time of Kalhana (1148 A. D.) will be the end of Kanishka's time 1234 B.C. (Kanishka reigned for 60 years). So the date of Nagarjuna Bodhisattva will be between 1294 B.C.—1234 B.C. Therefore Buddha should have lived before Nagarjuna Yogi, or before 1294 B.C.

Inference from the Date of Patanjali Maharshi.

The Rajatarangini reveals the date of Patanjali also.

"చంద్రాచార్యాదిభి ర్లబ్ధ్వా దేశం తస్మా త్త దాగమమ్,
ప్రవర్తితం మహాభాష్యం స్వంచ వ్యాకరణం కృతం."

"चन्द्राचार्यादिभिर्लब्ध्वा देशं तस्मात्तदागमम् ।
प्रवर्तितं महाभाष्यं स्वं च व्याकरणं कृतम् ॥"

During the reign of the 52nd king Abhimanyu of Kashmir, from 1234 to 1182 B.C., "The scholar Chandracharya came to Kashmir, Chandracharya propagated there the study of Mahabhashya of Patanjali, by practically teaching and explaining it to disciples; there Chandracharya[1] himself wrote a grammar." From this it is clear that Patanjali Maharshi the author of Maha-Bhashya, should have lived in 13th century B.C., between 1234—1182 B.C., the reigning period of Abhimanyu, the king of Kashmir. He was also the contemporary of Pushyamitra Sunga of Magadha between 1218-1158 B.C. i. e. he was contemporary to, both the kings, Abhimanyu of Kashmir and Pushyamitra Sunga of Magadha between the years 1218—1182 B.C. Nagarjuna lived in Kashmir in the reign of Abhimanyu propagating Buddhism. So, Buddha must have lived before the time of Patanjali.

Rajatarangini

The Demise (Nirvana) of Buddha Inference from the date of Kanishka.

Rajatarangini relates that one hundred and fifty years before Kanishka(1294 to 1234 B. C.) Buddha, the Sakya Simha attained Nirvana. The sloka is as follows:—

"తదా భగవతః శాక్య సింహస్య పరనిర్వృతేః,
అస్మిన్ మహీలోకధాతౌ సార్ధం వర్ష శతం హ్యగాత్."

Foot-note. . This Chandracharya of 13th century B.C., is not the Chandra Sarma of Ujjayini fame whose Sannyasa name is Govinda Bhagavatpada (or Govinda Yogin as Sri Adi Sankara calls him) the preceptor of Adi Sankaracharya in 5th century before Christ and the father of king Harsha the founder of Sri Harsha Era of 457 B.C.

"तदा भगवतः शाक्यसिंहस्य परनिर्वृतेः।
अस्मिन्महीलोकधातौ सार्धं वर्षशतं ह्यगात् ॥" (Raj. 1—172)

The Para Nirvana of the Bhagavan, the Sakya Simha Buddha, from this earth, took place one hundred and fifty years before the reign of Kanishka. From this, if we add 150 years to the date of Kanishka, 78 A.D., as fixed by the westerners, the date of Buddha's demise will be 228 B.C. But, western scholars fixed 483 B.C., as the date of Buddha's Nirvana. From this it is evident that Kanishka's date as given by western scholars is wrong. For this fixation of date, they had no evidence (of coins, inscriptions, buildings or ancient records). As per their decision, the time of Kanishka and Buddha are contradictory. E. J. Rapson wrote that the date of Buddha Nirvana was indecisive and unknown and the date 483 B.C., as given in Indian history, was purely imaginative, intended to adjust the chronological lacuna and as such it is only a temporary date but not a true one.

"Unfortunately, even after all that has been written on the subject of early Buddhist chronology, we are still uncertain as to the exact date of the Buddha's birth. The date 483 B.C., which is adopted in this history must still be regarded as provisional." (Cambridge History of India page 171 Vol. 1 By E.J. Rapson.)

"The date of Buddha's death is uncertain, but there is good reason for believing that the event happened in or about 487 B.C., possibly four or five years later." (The Oxford Students' History of India, By V.A Smith, Ed 1915. page 44.)

The verses 1—168—171 give us the following information:—

The three kings, namely Hushka, Jushka, and Kanishka ruled Kashmir at the same time. They have got three cities built under their names respectively. In Jushkapura, Jushka had a vihara erected and had Jayasvamipura built. Though they were born in Turushka family, they were kings of a benevolent nature; So they have mutts built for the benefit of monks who observed vedic duties and religious rites, and constructed chaityas for

the use of Buddhist recluses and Bhikshus, in Sushkaletra and other places. During the period of their reigns Buddhism flourished in the kingdom of Kashmir. (168 to 171 slokas.)

After the 51st king Kanishka, "Abhimanyu" came to the throne as 52nd king; he was a Kshatriya and so was not the son of Kanishka. The theory that he was Kanishka's son was baseless and groundless. I, 169-172 slokas of Rajatarangini speak that Hushka, Jushka and Kanishka were Turushkas and their very names have Turushka touch and ring. King Abhimanyu was an observer of Vedic rites and he, in his name, had a city built called Abhimanyupuram. He had an Agrahara founded by name 'Kantakotsa' and made it a gift to the Brahmins. He invited a scholar, [1] Chandracharya to his court who wrote a grammar and propagated the Maha Bhashya of Patanjali; an image of 'Sasanka Sekhara' was established. ***In his time lived a Bodhi Sattva called Nagarjuna and he spread the Buddhism in the state.*** At that time, the Nagas caused snow-storms come from mountains in showers and troubled the Buddhists in Kashmir. A great saint by name, 'Chandra Deva' of Kasyapa Gotra, worshipped Mahesvara, according to the rites mentioned in Nila Purana and remedied the havoc caused by the snow-storms. During the reign of Abhimanyu the Vedic rites flourished and all over the country sacrifices and ceremonies were performed. All the people daily followed and observed the Vedic duties which were enjoined by Nila Purana and as a consequence Buddhism declined completely. After Abhimanyu, his son became king under the name Gonanda III; as it is customary, to call the sons by the name of the prominent ancestors, and as Abhimanyu gave the name Gonanda to his son, it is clear that he belonged to Gonanda family. From the beginning of the reign of Gonanda III 1182 B.C. to 1148 A.D. the time of Kalhana, the interval was 2330 years; having said this,

[1] Foot-note:— This Chandracharya is different from Chandra Sarma of Ujjaini fame whose Sannyasa name is Govinda-Bhagavat-Pada, the preceptor of Sri Adi Sankaracharya of 500 B, C,

Kalhana gave the list of kings from Gonanda III to his date together with their reigning periods.

The initial year of the rule of the 53rd king, Gonanda III will be (2330-A.D.—1148=) 1182 B.C. When the reigning period of 52nd king, Abhimanyu, of 52 years was added 1182+52=1234 B.C., will be beginning of the rule of Abhimanyu. Then, the beginning of the rule of 51st king, Kanishka will come to 1234+60=1294 B.C. Hence the interval between Kalhana's date 1148 A. D., and beginning of Kanishka's reign, will be 1294+1148=2442 years. But the western scholars fixed the date of Kanishka as 78 A.D., and calculated on their data, the date of Kalhana's writing Rajatarangini will come to A.D. 78+2442=2520 A. D. Now we live in 1955 A.D., only; and Kalhana's Rajatarangini, should be written in the future, (2520—1955=) 565 years from the present time. The readers can realise, how ludicrous and ridiculous it will be to think that Kalhana would write Rajatarangini in future, some 565 years from to-day. If we accept the date of Kanishka, according to western scholars, to be 78 A.D., and Kalhana's date as 1148 A.D., the interval between the two will be (1148—78=) 1070 years only. if we consider that Kalhana wrote the history of kings of that period of 1070 years, now the number of kings from 51st ruler, Kanishka to the time of Kalhana will be 86 and the aggregate period of their rule, as calculated and distorted by those biassed foreigners, will come to ***2190 years*** or an average of 25½ years per each monarch; and an excess of (2190—1070=) 1120 years will be the result. From this, it will be evident, what an illogical and irrational line of arguments and reasonings was followed by the western scholars, in re-writing the Indian history. We make an earnest appeal to the modern writers of Indian history to scrutinise and to rectify the mistakes of the western scholars.

As it was contrary to their pet theory of modernity, the westerners concluded that Vikramaditya of the 1st century B. C., and Salivahana of the 1st century A. D., were never born at all. Further, they stated that Vikrama and Sali-

vahana sakas or ages were the same as Azes and Kanishka sakas. Since they brought Andhra Satavahana dynasty kings' period of B. C., to A. D., to support their recent date, they called "Salivahana", as "Hala Satavahana" and that "Sata" will become "Sali" as a testimony to their fanciful interpretations, they cited the authority of novels and romances like, Lilavati. Kathasaritsagara and others. On the evidence of these works of fiction and imagination, they affirm that Hala Satavahana was no other than Salivahana and that he lived in 78 A.D. So the westerners arrived at the conclusion that Andhra Satavahana dynasty reigned after Christ or in Anno Domini (A.D.) On the basis of Philology, the word 'Sata' may become 'Sali', but the individual 'Satavahana' can never be called 'Salivahana' and to argue that both are identical would be false anology, corrupt and erroneous. On the other hand, there might have existed two separate individuals with the appellations 'Satavahana' and 'Salivahana.' On the authority of Grammatical rules and phonological principles, will it be proper to identify two different persons and to transfer the property of Satavahana to Salivahana? Do we find it current in the world any-where, to call one by another name? For instance, take two names, 'Lakshmi' and 'Lachchi', given to different individuals; the former is a Sanskrit word while the latter is a Prakrit word but both the words have the same meaning and are Synonyms. On this false anology, will any sane person exchange or identify them? To do so will be quite contrary to common sense. In case the Syllable 'Sata' in the word 'Satavahana can change into 'Sali' and then become Salivahana, on the same anology of 'ta' changing into 'la', the word 'Pathakah' (sinner) should become 'Palakah' (protector); in a like manner, 'Chetamu' meaning mind, into 'Chelamu' meaning Garment; 'Paturu' into 'Paluru', 'Pateru' into 'Paleru' and 'Kotturu' into 'Kolluru' and so on. Many western writers proceeded on Fluellen's process, namely, "There is a river in Macedon and there is a river in Monmouth and there is Salmon in both." A certain word has 'ta' and another 'la'; these two inter-change and therefore both are identical. This line of reasoning reminds us of 'Badari, Badarayana'

relationship. So to alter, on the basis of false anology, names of persons, places and things goes against the brain of a sane individual. Further such changes will make confusion worse confounded and our wordly intercourse would result in a Babel of Tongues. Thus we should not venture to be quixotic to alter the names at our sweet will and pleasure, which will be erratic and eccentric in the extreme.

No man with an iota of common-sense and worldly knowledge, would commit the above blunders. In the face of these gross mistakes of the western scholars, it is highly regrettable-rather condemnable, that our modern Indian historians accept them as authority and incorporate the same blunders in their works. Even if there are instances, in these old books of fiction and romances, of Hala Satavahana having the name of Salivahana, the latter can-not be Hala Satavahana alias Salivahana of 78 A.D., who was the founder of the Era. The propagator of the Saka or Era belonged to Panvar Dynasty, (78 A D.) while the other was a king of Satavahana Race. (491-489 B.C.) As there was difference both in the family stock and in time, the two individuals were separate but not one and the same. Or, there is every possibility that there might exist two different persons at the same time or at different periods. Even to-day we find different men living, side by side in our province having the names of Potayya and Polayya and we have seperate villag es called Kotturu and Kolluru. On the basis of Grammatical Principles, the letter 'ta' may change into 'la' and on this score if we alter the names of persons, the individuals can-not become identical. This will only lead to complications in our daily intercourse. Salivahana was a descendant of Panvar dynasty, and king of Ujjain. He was the great-grand-son of Vikramditya of 57 B.C., who was the king of Ujjain and founder of Vikrama Saka of 57 B.C. In 78 A.D., his grandson Salivahana defeated Sakas and drove them away from the country; he was the emperor who started the Salivahana Saka; performed horse-sacrifice, conquered the countries as far as Persia and received tributes from the banquished rulers. But the Andhra Satavahanas were the

emperors of Magadha who reigned with "Girivraja", as their capital, from B.C. 833 to 327 B.C., and held sway over the region between the Himalayas and Setu (Ramesvaram). Among these, Hala Satavahana ruled from B.C. 500 to 495 B.C. four centuries after the break down of Satavahana empire. Salivahana reigned at Ujjain and brought it into a flourishing state. In 833 B.C, the Satavahana kings became monarchs of the Magadha Empire. The last king of the Kanva family was "Susarma,, and under him, served an Andhra, by name, "Srimukha" both as minister and commander. All the Puranas doubtlessly and unanimously mention that Srimukha usurped the throne, having put the last Kanva king to death. when such was the fact, I do not know what right these Western writers have to make an assertion that one of the Satavahanas No 11 or 12 or 13 murdered Susarma and seized the crown. This they did with neither proof nor evidence and their statements were vague and uncertain. The Puranas at the outset, promised to relate the dynasties of the Magadha rulers and began as follows:—

"అత ఊర్ధ్వం ప్రవక్ష్యామి మాగధా యే బృహద్రథాః."

"अत्र ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः ।"

"Hereafter I narrate the kings of Magadha, who were the descendents of Brihadratha" and spoke of eight dynasties 1. Barhadratha Vamsa, 2. Pradyota Vamsa, 3, Sisunaga Vamsa, 4 Nanda Vamsa, 5. Maurya Vamsa 6. Sunga Vamsa, 7. Kanva Vamsa and 8. Andhra Vamsa, in order. While in the narration all the Puranas, in one voice, proclaimed that "Susarma" was the last monarch of Kanva dynasty.

"సుశర్మాణం తు కాణ్వం తద్భృత్యో బలిపుచ్ఛకః,
నామ హత్వాఽంధ్రజాతీయో వసుధాం భోక్ష్యతి."

"सुशर्माणं तु काण्वं तद्भृत्यो बलिपुच्छकः ।
नाम हत्वांऽऽध्रजातीयो वसुधां भोक्ष्यति ॥"

"An Andhra, named Balipuchchaka, who was in the service of the (last) kanva king 'Susarma' by name, will murder him and he (Balipuchchaka) will rule the country."

The Matsya, Vayu, Brahmanda and Bhagavata works also speak to the same effect. In the light of the authority of the concordance of these ancient Puranas, we need not give credence to the unfounded theories of the western chroniclers.

The occidentalists, at first, committed the gross mistake of calling the Gupta Chandragupta, the ruler of Pataliputra to be Maurya Chandragupta, at the time of Alexander's invasion and this confusion resulted in a difference of about twelve centuries. As they were not able to adjust this chronological difference, they made the kings of Sunga and Kanva dynasties contemporaries with the Andhra Satavahana rulers and concluded that one of the Andhra kings, the 11th or the 12th or the 13th might have killed the last Kanva monarch. Having diminished the period, in this way, they brought the Satavahana dynasty kings to a recent date; and denied the very existence of Vikramarka of the 1st century B.C., and Salivahana of the next century in A.D. In order to adjust this loss of 12 centuries, the westerners were obliged, on baseless and reasonless arguments, to alter the chronology of the Sovereigns of Kashmir and Nepal also and bring them to a modern date. M. Krishnamachariar, M.A., in his history of Classical Sanskrit Literature (Ed. 1937) (preface, page 2.) writes thus : —

"India has its well written history and the Puranas exhibit that history and chronology. To the devout Hindu and to a Hindu who will strive to be honest in the literary and historical way, Puranas are not "Pious frauds" In the hands of Many orientalists, India has lost (or has been cheated out of) a period of 10 or 12 centuries in its political and literary life, by the assumption of a fulty synchronism of Chandragupta Maurya and Sandrocottus of the Greek works. Again in the Introduction, P. XLIV, the same author writes "For our present purposes of sifting and settling the chronology of India up to the Christian Era, the history of

Magadha is particularly relevant, for it is at Magadha, "Chandragupta" and "Asoka" ruled and it is on these names that the modern computation of dates has been based for everything relating to India's literary history and it is those two names that make the heroes of the theory of "Anchor-sheet of Indian chronology." The same author quotes from Max-Muller, in his book, "The History of Classical Sanskrit Literature." Introduction pages LXXXIV and LXXXV.

"Max-Muller himself was not slow to condemn in others this tendency to generalise says he: — "Men who possessed the true faculty of an historian like Niebuhr, have abstained from passing sentence on the history of a nation whose literature had only just been recovered and had not yet passed through the ordeal of philological criticism......Other historians, however, thought they could do what Neibuhr had left undone; and after perusing some poems of Kalidasa' some fables of Hitopadesa, some Verses of the Anandalahari or the mystic poetry of the Bhagavat Gita, they gave with the aid of Megasthenes and Appollonius of Tyana a ***so-called Historical account of the Indian Nation,*** without being aware that they were using as contemporary witnesses authors as distant as Dante and Virgil. ***No Nation has in this respect been more unjustly treated than the Indian.*** Not only have general conclusions been drawn from the most scanty materials but the most questionable and spurious authorities have been employed, without the least historical investigation." (Ibid)

Mr. V. A. Smith writes:— "Many alleged incidents of the revolution in Magadha are depicted vividly in the ancient political drama entitled the "Signet of Rakshasa" (Mudra Rakshasa) written, perhaps, in the fifth century after Christ. But it would be obviously unsafe to rely for a matter-of fact historical narrative on a work of imagination composed some seven centuries after the events dramatized"

(Vide Oxford History of India by V. A. Smith C.I.E. 2nd Ed. 1923)

This is a gross mistake, unless it is rectified, the History of Bharat can-not be a real and correct one. Due to the

above blunder, the date of the Bharata Battle and the decision of Kali Saka could not be accurately adjusted, in accordance with the Bharata tradition, popular belief and astrological and astronomical evidences. Enamoured and enchanted by their modern materialistic and sceptical knowledge and wisdom, these western writers arrogated to themsevels infallibility and superiority over other nations and races. Thus they played the game of blind-man's-buff and paid a deaf-ear to the accurate statements and correct facts mentioned by the native historians. We wish that such a good-day may dawn, when time heals all wounds that were inflicted by the Most unkindest cuts of the foreign writers, on the corporeal frame of the history of our beloved Mother-land.

We have learnt from Rajatarangini, that the date of Kanishka was from 1294 to 1234 B.C., and in that interval, Nagarjuna visited Kashmir. From this it might be inferred that Buddha flourished before the time of Kanishka, (i.e. 1294+150=) 1444 B.C. Forthe sake of argument, if we accept the date of the western scholars, 78 A.D., (for Kanishka), as the time of his two generations predecessor, namely the 48th ruler, Asoka to be 230 B.C, (according to their date), the period 230+78=308 years will be the interval between the end of Asoka and beginning of Kanishka. During this period of 308 years, the 49th king Jalauka and 50th monarch Damodara II, only these two ought to have reigned. So it comes to 154 years per king, which will be a sheer impossibility and travesty of truth. This is sufficient proof to expose the hollowness of the calculations of the westerners and to explode their theory of modernity of Nagarjuna, Patanjali, Kanishka and Buddha.

Inscriptional Evidence about Buddha's time.

The Learned Somayajulu writes:—

"Mr.A.V. Thyagaraja Aiyar in his 'Indian Architecture, states that a tomb in Athens discovered recently contains an inscription which reads as follows:—

"Here lies Indian Sramanacharya from Bodha Gaya a Sakya monk taken to Greece by his Greek pupils and the tomb marks his death at about 1000 B.C." If Buddhist monks have gone to Greece in 1000 B C., the date of Kanishka must be at least 1100 B.C., and that of Asoka 1250 B C. and that of Chandragupta Maurya 1300 B C." (Vide A. Somayajulu's 'Dates in Ancient History of India.' pp,112, 113)

Hence Buddha must have lived 3 centuries earlier than Chandra-Gupta Maurya.

The various theories regarding the date of Buddha are summed up here:—

1. Sir William Jones believes in 1027 B.C. on the strength of The Chinese, Tibetan accounts, Abul Fazal's writings and Dabistan Document.
   (Vide Jones' works, vol. IV. PP. 17 & 42 to 46.) 1027 B.C.
2. According to Max-Muller, the Chinese accounts assign 850 B.C. for Asoka. The interval between Buddha Niryana and Asoka's end is 371 years.
   So Buddha's Niryana falls in 850+371= 1221 B.C.
   (Vide His History of Ancient Sanskrit Literature Allahabad Ed. PP. 141—143 & P 3-8 of the same Book Ed. 1859)
   According to the same scholar the Ceylonese accounts assign 315 B.C., for 'Asoka.' Then Buddha Nirvana falls in 315+371 equal to 683 B.C.
   (Ibid) (7th century B.C.)
3. Dr. Fleet is of opinion that Buddha Niryana occured in 1631 B.C., as Asoka lived about 1260 B.C. 1260 B. C. (according to Rajatarangini) and the interval between this date and Buddha Nirvana was 371 years=1631BC
   Dr. Fleet Says :-

"We should find that the Rajatarangini would place Asoka somewhere about 1260 B. C. We should prefer to select the date B. C. 1260. And then we should set about arranging the succession of the kings of India itself, from the Puranas, with B. C. 1260 for the approximate date of the accession of Asoka as our starting point." (Quoted By M. Krishnamacharya in his history of Classical Sanskrit Literature Intro. P. XCII.)

4. E. J. Rapson's date of 'Buddha Niryana.' 483 B.C. was only provisional, even according to himself. 483 B.C. (Vide Cambridge history of India, Vol I, page 171.)

5. V.A. Smith believes almost in the same date as Rapson; but we need not take that into account as he never did original research regarding Buddha's date. 483 B.C. (His Oxford Students' His. of India. P-44. Ed. 1915)

6 According to Rajatarangini Buddha Niryana occurred 150 years before Kanishka. Thus we get the figure 1294+150=1444 B.C., 1294 B.C., being the date of Kanishka according to Rajatarangini. (Raj. 1-102) 1444 B.C.

7. Inscriptional evidence brought by A.V.Thyagaraja Ayyar. 17 cen - tury B.C.

8. According to Fa-Hien 'Buddha Niryana' was in 1050 B.C. 1050 B.C.

9. Mr. A.P. Sinnett in his "Esoteric Buddhism" VIIIth Ed. 1903 (First Ed. being printed in 1883 A.D) p. 175 assigns 643 B.C. for Buddha's birth. 643 B. C.

It should be noted that these theories are negativing one another are based on flimsy grounds. If one theory among these viz, that of the 5th century B.C., is now reigning the field, it is a mere accident. This theory of 5th or 6th century is perhaps the weakest one even among these flippant theories, the other theories being better founded. Even the author of this theory (E.J. Rapson) said that it is provisional.

What a wonder that this theory should now appear to be the accepted theory of Buddha's date!

The learned Somayajulu writes:—

"All Jains and Hindus agreed that in 528 B.C. Vardhamana Mahavira died and that Kumarila Bhatta (557-493B C.,) was vehemently attacking the Jains all over India and was followed by Sankaracharya (509—477 B.C.) The interval of time between Sankara and Buddha was about 1400 or 1500 years. Hence no Buddha lived in the sixth century B.C. The scanty accounts kept by the inhabitants of Ceylon are no authorities for fixing the date of Buddha and for calculating all dates in Indian history on that basis. The Japanese acquired Buddhism in seventh century A.D, Hence the Japanese calander is no genuine authority for fixing the date of Buddha as it is only a second hand information. The western scholars piled conjecture upon conjecture according to their whims and fancies. The history now taught in Indian schools is simply a heap of such misrepaesentations and baseless conjectures," (Vide A. Somayajulu's Dates in Ancient History of India, PP. 112-114).

I have already shown that the puranic account in this respect is never contradicted by any authoritative document and that 1807 B.C., stands as the correct and incontrover tible date of Buddha's demise.

Age of Buddha.

1887-1807 B.C.

Astronomical Proof.

As researches progress this date (1887-1807 B. C.) of Buddha is bound to be accepted by scholars, if the scholars have not so far arrived at this date, it was because there was a common notion among them that the last word on the subject had been already said. If they had realised that the question was open for further investigation at least some of them would certainly pursue enquiry in this direction and arrived at the date fixed by me.

It is highly refreshing to note that there is at least one scholar who could not superstitiously believe the existing theory about Buddha's date, but thought it worthwhile to investigate into the question with an open mind. I refer to Sri V. Thiruvenkatachariyar M. A., L. T. (Formerly Head of Department of Mathematics, Govt. Arts College., Rajahmundry.) who arrived at the same date as myself (1807 B. C.) as the year of Buddha's death and has fixed the actual day of the week and the month also. (Tuesday, Vaishakha Purnima). His way of approach to the subject was astronomical. The fact that the same date 1807 B. C. was arrived at by two different ways of approach may induce the scholars to pause and try to revise the existing fictitious date of Buddha Niryana. (483 B. C.)

Having arrived at the same date independently we had occasion to compare notes at a stage when the present volume was completely printed and was awaiting binding. I thought it worthwhile to incorporate the learned professor's thesis in this volume. He has kindly permitted this and has sent a typed copy of his thesis, (on 18-1-55) which is herein incorporated. I am thankful to the professor for thus helping the cause of the true historical research which both of us have at heart.

Rev. P. Bigandet in his book "The Life or Legend of Gaudama" writes.

(Vol. II. Page 68, Foot Note 15)

"The epoch of Gaudama's death is a point on which the various nations professing Buddhism do not agree. The Cingalese, Burmese and Siamese annals place that event somewhat before the middle of the sixth century before the Christian era. The difference of dates is but of a few years, and is so inconsiderable as not to be worth notice. The Tibetans, and, as a consequence, the Mongolians with the Chinese, place that event several hundred years previous to the epoch just mentioned. Not-with-standing this discrepancy, it seems difficult not to adopt the chronology of the southern Buddhists. The Savans in Europe, who have bestowed a considerable degree of attention on this interesting subject, give a decided preference to the opinion of the former.

We have not to depend solely on the chronological tables of kings supplied by the Hindus, for settling this point, but fortunately we are put indirectly by Greek writers in possession of a fixed and well-established epoch, from which we can take with a sufficient degree of certainty our departure for arriving at a satisfactory conclusion. After the death of Alexander the Great, Seleucus, one of his lieutenants, obtained for his share all the provinces situated east of the Euphrates, in which the Indian conquered territories were included. Seleucus, at first in person, and next by an ambassador, came in contact with a powerful Indian king, named Chandragupta, who had the seat of his empire at Palibotra or Pataliputra. This intercourse took place about 310 B.C. The Hindu chronological tables mention the name of this prince as well as that of his grandson, called Athoka who, according to the testimony of the Burmese authors, ascended the throne of Palibotra two hundred and eighteen years after Gaudama's death. We may suppose that Athoka reigned in or about 270 or 280 B.C. These two periods added together will give but a sum of five hundred years. There will remain a difference of only forty years, for which

it is not easy to account with sufficient precision, unless we suppose that the reign of Athoka began earlier than is generally admitted. Cunningham has given very strong reason for fixing the period of Gaudama's death sixty-six years later than the usual one, hitherto generally admitted, 543; that is to say, in the year 477 B.C. This new epoch enables us to adhere at once with perfect safety to the computation above related, and does away with the small discrepancy of a few years that has been mentioned. Tradition and ancient inscriptions leave almost no doubt upon this important point.

Our legend is positive in stating that Gaudama died under the reign of Adzatathat, as will hereafter be seen. But the Hindu chronologists place the reign of that monarch about 250 or 260 years before that of Chandragupta, who, as stated, was a contemporary of Seleucus Nicator. We have, therefore, the combined authority of both foreigners and natives for admitting the chronology of the southern Buddhists respecting the epoch of Gaudama's death, in preference to that of the northern Buddhists, and for fixing that event during the first part of the sixth century before the Christian era or rather sixty-six years later, in the beginning of the fourth part of the fifth century."

The date assigned to Buddha by the present-day historians is the 5 th century B.C. I have already shown above (pp. 1—46) that there is ample Puranic and other indigenous evidence to show that 'Gautama' lived in the 19 th century B.C. The Indologists were not unaware of this evidence, but they were never willing to conceede such a high antiquity to this important land mark of Hindu history. They discarded this evidence and simply ignored the Hindu conception of Chronology and they relied on foreign records. Might it be that they have greater faith in the veracity of foreigners than in that of the traditional Hindu accounts? It does not appear to be so, because they did not hesitate to throw out even foreign accounts when they supported the high antiquity of important events of Hindu history. There are foreign records that support the Hindu view that Buddha lived several centuries before the fifth century B.C.

Bishop Bigandet in his "Life of Gaudama" says:—

"The Tibetans, and, as a consequence, the Mangolians with the Chinese, place that event several hundred years previous to the epoch just mentioned." (P. 68, foot Note 15.)

So the Indologists simply do not want to encounter any evidence which might take them some centuries for the date of Buddha beyond the sixth or fifth century B.C.

The Indologists, so to say, had written the judgement before they heard the evidence. They were sure of their ingenuity in interpreting whatever evidence they might get to suit their judgement. Else how can they say that they can accept the writings of the Greeks and other foreigners in preference to the ancient Hindu, Bauddha, Jaina records? Those records are preferable because they seem to support their judgement. But do they at least support their judgement? Certainly not. It is only on twisting the accounts and reading into them ideas never meant by the authors, that these Indologists attempted to thrust their judgement on us. Sandrocottus might have been mentioned in the Greek records of Alexander's time and "Sandrocottus" might be the corrupt form of "Chandra Gupta." But what evidence is there to show that this Chandra Gupta was of the Maurya dynasty? None at all. It is therefore highly adaucious on the part of these Indologists to assert that Alexander's contemporary was the Chandragupta of the Maurya dynasty and not Chandragupta of the Gupta dynasty. Our ancient records show that the Chandragupta who lived in the 4th century B.C., was of the Gupta dynasty. This is an important item of the Indologists' plot to thrust their theories on us.

Maurya Chandragupta was the son of a Sudra woman. When the modern Indologists wished to identify him with the Chandragupta of Alexander's time, they attempted to show that the later Chandragupta was the son of a Sudra woman. They say that they found in the writings of the Greeks and also in the writings of Hiuen-tsang, a reference to Chandragupta of Alexander's time being the son of a Sudra woman. But both these records were only heresay evidence and their genuineness is questioned because the writings of the contemporaries of

Alexander were subsequently mostly lost and tampered with, and the writings of Hiuen-tsarg in this respect are not to be relied upon, (even according to Cunningham), the correctness of the English renderings of these Chinese writings itself being highly questionable. It should be remembered that Hiuen-tsang was speaking of events that occurred several centuries previously and there was scope for any amount of confusion and mis-statement. All theae writings bristling with confusions and mistakes can never set at nought the ancient written records of the Hindus, which have directly dealt with the chronology of Hindu kings beginning from the date of the Mahabharata war. (3138 B.C.)

The grandson of Maurya Chandragupta was Asoka who actually lived in the 15th century B.C. The only common point of agreement between the Puranas and the Indologists is that Asoka was the grandson of Chandragupta Maurya. Bigandet has gone so far as to create an impression on us that he was only expressing the opinion of the Puranas when he stated that Asoka reigned in or about 270 or 280 B.C. (P. 68 foot note 15). He does not want us to remember every moment that he is discrediting the Hindu accounts, but on the other hand he wants to keep us under the impression that he is echoing the opinion of the Puranas In a similar way he refers to the time of Ajata-Sathru 1814 B C, attempting to keep away from cur mind the vast discrepancy of centuries between the dates mentioned by the Puranas (15th and 19th centuries B.C.,) and the dates acceptable to the Indologists. (3rd & 6th century. B. C.)

While the difference between the two extreme dates of controversy regarding Buddha's Nirvana is a matter of 13 centuries, no Indologist 'makes a pointed reference to this difference but almost every Indologist raises a controversy over a discrepancy of about 40 years. This is simply side-tracking the issue, which is calculated to throw the puranic accounts assigning 19th century to Buddha into cold storage.

The correct date of Buddha's death.

(An Astronomical proof.)

27-3-1807 B. C. (Tuesday Vaishakha Purnima)

By

V. Thiruvenkatacharya, M.A., L.T.,

Head of the Department of Mathematics,

Government Arts College;

Rajahmundry & Anantapur.

I propose to fix the date of Buddha's death on purely astronomical grounds, and I shall give historical evidence which I have gathered in support of that date.

The date adopted at present.

a. Swamikannu Pillai has shown that the true and correct date of death of Buddha is 1-4-478 B. C. 1

b. "Bimbisara was succeeded in or about 554 B. C. by his son Ajatasatru or Kunika whose reign may be taken as having lasted for twenty-seven years." 2

c. "The date of his (Buddha's) decease, like that of Mahavira cannot be determined with accuracy. I formerly accepted 487 or 486 B. C. as the best attested date, but, the new reading of Kharavela record pushes back all the early dates. It appears that both Mahavira and Buddha were contemporary with kings of Bimbisara and Ajatasatru both dying in the reign of the latter." 3

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1. Vide. Indian Ephemeris. Page 472.

2. History of India by V. A. Smith, Page 46.

3. History of India by V. A Smith, Page 52.

c. "From the Brahminical point of view, the advent of the Buddha about the year 563 B. C., was the starting point of the great heresay ...." (1)

d. "We may therefore, suppose Nanda to have come to the throne 100 years before Sandrocottus or 400 years before Christ. The sixth king, counting back from Nanda, inclusive, is Ajatasatru, in whose reign Sakya died. The date of that event has been shown on authorities independent of the Hindus, to be about 550 B. C., and as five reigns interposed between that and 400 (the date of Nanda,) would only allow thirty years to each, there is no irreconcilable discrepancy between the epochs." 2

e. Arya Manju Sri Mulakalpa states that Ajatasatru was the ruler of Magadha when Buddha passed away.

f. "Some say that 1200 years have passed since the Nirvana, others 1500 years, others more than 900 years, but not the full period of 1000 years." 3

It will be remembered that Huien - Tsang returned to China after his sojourn in India in 645 A. D., in the year 664 A. D. 4

We find there is no definiteness about the date of Buddha's death except that it occurred during the reign of Ajatasatru.

Swamikannu Pillai arrived at 1 - 4 - 478 B. C., as the date of Buddha's death purely in astronomical grounds taking into consideration the dates of events in the life of Buddha as given by Bigandet's Life of Gaudama. But this date is not consonance with the other dates given above. Again it should be remembered that astronomical dates are cyclical and should not be the sole guiding factor in fixing the date

1. The History of Aryan rule in India by E. B. Hawell, P. 45
2. History of India by Elphinstone, Page 155.
3. The life of Huien-Tsang-translated by Samuel beal, Book III, Page 98.
4. The life of Huien - Tsang - Translated by Samuel Beal introduction Page XXV.

of any event unless supported by other evidences. It is my desire to take all the factors in my possession into consideration to fix the date of Buddha's death leaving it to scholars to pronounce the final verdict on the whole work.

After careful scrutiny and selection from the Puranas and after comparing these dates with the tests given in the Puranas under Saptarshi Saka or Era, the following is the list of regnal periods adopted by me from the beginning of Kaliyuga.

Dynasties		No of kings.	B. C.	Period of years
1. Barhadratha Dynasty.		22	3139—2133	1006
2. Pradyota	„	5	2133—1995	138
3. Saisunaga	„	10	1995—1635	360
4. Nanda	„	9	1635—1535	100
5. Maurya	„	12	1535—1219	316
6. Sunga	„	10	1219— 919	300
7. Kanva	„	4	919— 834	85
8. Andhra	„	33	834— 328	506
9. Gupta	„	8	328— 83	245

I do not lay claim to any originality in giving these data. I have adopted this data from "The Age of the Mahabharata War", by N. Jagantatha Rao, and History of Classical Literature by Dr. M. Krishnamacharya. But what I claim is that I have given, what I consider to be, unequivocal astronomical proofs about the correctness of these data and the proofs are given elsewhere in my article on the Andhra Saka.

It is to be remembered that 3139 B. C. is the date of the Mahabharatha war, as the date of the war according to Ithihasas is 37 years before the beginning of Kaliyuga commenced astronomically on 18-2-3102 B. C.

Since Lord Buddha was contemporary of Ajatasatru, a king of the Saisunaga dynasty, the regnal periods of individual kings of the Saisunaga dynasty are appended herewith:—

	Years.	B. C.
1. Sisunaga.	40	1995—1955
2. Kakavarna.	36	1955—1919
3. Kshemadharma.	26	1919—1893
4. Kshetraujasa.	40	1893—1853
5. Vidhisara or Binbisara.	38	1853—1815
6. Ajatasatru.	27	1815—1788
7. Darbhaka.	35	1788—1753
8. Udayana.	33	1753—1720
9. Nandivardhana.	42	1720—1678
10. Mahanandi.	43	1678—1635
	360	

So according to historical records the death of Buddha must have occurred between 1815 B. C., to 1788 B. C., that is during the rule of Ajatasatru.

The date of Buddha's death:— In the article 'True and exact day of Buddha's death," Swamikannu Pillai (1) has quoted eight dates in the life of Buddha as collected by Bishop Bigandet in his "LIFE OF GAUDAMA" and by purely astronomical calculations shows that 1-4-478 B. C., is the date of Buddha's death which satisfies all the data mentioned therein. But it is stated that Buddha died in the eighth year of the reign of king Ajatasatru and no attempt has so far been made to verify whether 478 B. C., is the eighth year of King Ajatasatru's rule. 2 So I searched of the required year. satisfying all the dates given by Bigandet, from 1815 B. C., to 1788 B. C., and to my wonder I noted that 1807 B. C., is the only year to be taken as the date of death of Buddha satisfying all the conditions. I give below all the dates corresponding to Christian Era. And I have used Swamikannu Pillai's ephemeris in the calculations.

i. Kauzada Era given up on Saturday, 1 st of the month of Tabsong (Phalguna). Phalguna new moon ends at night on

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1. Vide Indian Ephemeris, page 472
2. History of Ancient India—Ramasankara Tripathi, page 94.

Friday 29th January 1955 B. C, As there is a convention to avoid a day with amavasya, Kaudza Era must have been given up on Saturday 30th January1955 B. C.

ii. Eetzana Era—Sunday, first of the waxing moon in Tagu (Chaitra). Chaitra new moon ends at 47gh, 24 v. gh. on Saturday 27-2-1955 B. C. So the era begins on Sunday 28-2-1955—54 B. C., reckoned as one year elapsed.

iii. Birth of Buddha—year 68. Vaisakha Su. 15, Visakha Friday 31-3-1886 is a Friday; full moon ends at 59 gh. 24 v. gh. vaisakha ends at 24 gh.

iv. Buddha leaves Kapilavastu year 96, Sunday, Ashadha full moon; Uttarashadha; enters solitude on' Monday. 29-5-1859 B. C. , is a Sunday with full moon ending at 16 gh. 48 v. gh. on the next day, Monday. Uttarashadha begins at 50 ghats on 29-5-1859 with concurrent full moon.

v. Attainment of perfect wisdom, year 103, Vaisakha full moon, Visakha Nakshatram, Wednesday, a little before day-break. 3-4-1851 B. C, is a Wednesday with Visakha Nakshatram ending at 1gh. 8 v. gh. and pournami ending at 11 ghati before sunrise.

vi. Death of Buddha's father, Suddhodana, year 107, full moon of Sravana (Waksong) at sunrise on Saturday. 25-6-1848 Pournami begins at 27 ghatis. This is no doubt a discrepancy and Swamikannu Pillai has also had a similar difficulty with his date. Sunday begins after sun-rise on 26-6-1848 and just before sunrise it is Saturday with full moon satisfying the condition.

vii. Death of Buddha—year 148; Vaisakha full moon Nakshatram Visakha. Tuesday a little before day break. 27-3-1807 B. C. is a full moon (Tuesday) ending at 37 gh. 12 v. gh. Vaisakha begins at 55 gh. 12 v. gh. on 26-3-1807 and ends at 1 gh. 12 v. gh. on 28-3-1807.

viii. A new religious Era commences in the year of Buddha's death 148, on Monday, first of the month of Tabsong (Phalguna) the week day was possibly a Sunday which

appears in another version recorded by Bigandet. 12-1-1807 B. C., is Saturday Phalguna full moon, ending at 7 ghatis. So 13-1-1807 B. C., is a Sunday, the epoch of the new religious era.

CONCLUSION :- It has been proved on astronomical grounds that 27-3-1807 B. C., is the true and correct date of death of Buddha. It falls in the eighth year of the reign of king Ajatasatru. This date explains the possibility of the existence of Buddhism in the second millinnium B. C., as mentioned in Kalhana's Rajatharangini and Nepal Vamsavali.

All the dates given in Bishop Bigandet's "LIFE OF GAUDAMA" in the Kauzda and Eetzana Eras have been verified with the dates in Christian Era. The dates tally accurately with 27-3-1807 B. C., as the date of Nirvana of Lord Buddha.

Since preparing the article Dr. D. S. Triveda, has invited my attention to his proof that the Date of Lord Buddha is 1793 B. C. (Vide Bharatiya Vidya, Bombay, Vol. VIII pages 220—38.)

Some important points from Bigandet's 'Life of Gaudama'

By the Auther

"When Eetzana became king of Dewaha, a considerable error has crept into the calender. A correction was deemed necessary. There lived a celebrated hermit or Rathee named Deveela, well versed in the science of calculation. After several consultations held on this important subject in the presence of the king, it was agreed that the Kawdza Era of 8640 years should be done away with on a Saturday, the first of the moon of Tabsaong (Phalguna), and that the new era should be made to begin on a Sunday, on the 1st day of the waxing moon of the month Tagoo (Chaitra). This was called the Eetzana era". (Vide 'Bishop Bigandet's "Life or Legend of Buddha", III Ed., Vol. I, P. 13).

"Phralaong (Buddha) was born on the 68th year of the Eetzana era, (1887 B. C.) on the 6th after the full-moon of the month Katsong Maia was therefore fifty six years old".

(Ibid Vol. I, P. 47, foot—note.)

"It was then that Phralaong (Siddhartha or Buddha) was married to the beautiful Yathaidara (Yasodhara), his first cousin, and the daughter of Thouppa-Buddha and of Amitau. It was in the eighty-sixth year (1869 B. C.) of his grand father's era that he was married, and also consecrated prince Royal by the pouring of the blessed water over his head." (Ibid. P. 52).

"It was in the year 97 (1858 B. C.) when he (Buddha) left Kapilawot." (Ibid. P. 62)

"Buddha left the city of Kapilawot at the full moon of July under the constellation Ootharathan." (Ibid. P. 63)

"He (Siddhartha) said (to the king of Rajagriha) or (Magadha) 'I arrive from the country which has been governed by a long succession of the descendants of prince Kothala. I have, indeed, been born from royal progenitors, but I have abandoned all the prerogatives attached to my position, and embraced the profession of Rahan." (Ibid. P. 69)

"When Phralaong had ended the six years of his fasting and mortification, on the day of the full-moon of the month Katson." (Ibid. P. 79.)

"A little before break of day, in the 103rd year of Eetzana era on the day of full of the Katson, the perfect Science broke at once over him, he became the Buddha." (Idid. p, 97.)

"He (Buddha) saw that Mahinda, the son of wing of Asoka, would carry his law to Ceylon, two hundred and thirty- six years after his Neibbon. (Niryana." (Ibid. P. 99.)

About conversion of Rahula (Buddha's son) who was aged eight years at the time of the said conversion into a Bikku.

"Of this new and distinguished convert no mention is made afterwards in the course of this work. He must, in all likelihood, have become a celebrated member of the assembly." (Ibid. P. 179 foot-note 8, P. 185.

(According to the version of the Puranas, he reigned as a king in Kapilavastu after his grandfather Suddhodana.)

"Suddodhana breathed his last in the day of full-moon of Wakhaon, on Saturday at the rising of the Sun, in the year of Eetzana era 107, (1848 B. C.) at the advanced age of ninety-seven years. (Ibid. p. 208)

"Ajata-Sathru having murdered his father Bimbisara, by starving him to death in a prison, became king of Radzagio (Rajagriha) and succeeded him when Buddha was nearly seventy two years old." (1814 B. C.). (Ibid. p. 262).

"It was in the 37th season of Buddha's public mission that Ajata-Sathru ascended the throne of Magadha." (1814 B. C. (Ibid p. 263)

"Buddha was travelling about the country, preaching the law to those that were worthy to obtain deliverence. He had reached his seventy-ninth year. At that time there were 18 monasteries in the neighbourhood of Radzagio (Rajagriha) peopled by a great number of religions." (Ibid. Vol. I, 2.)

'Ananda, replied Buddha, ... I am now very old; my years number eighty. I am like an old cart, the iron wheels and wood of which are kept together by constant repairing." (Ibid Vol. II, p. 9)

"Buddha said, O Thoubat, I will preach to you the law;) listen with attention to my words, and treasure them in your heart— .... O Thoubat, from the age of twenty-nine years up to this moment, I have striven to obtain the supreme and perfect science, and have spent to that end fifty-one years following the ways of Ariohs, that lead to Niebban." (Ibid p. 64).

"It was not quite full dawn of the day when he entered the state of Neibban, in the 148th year of the Eetzana era, on the full-moon of Katson, on a Tuesday, a little before day-break." (1807 B. C.) (Ibid, Vol II, p. 69)

Rev. Bishop Bigandet writes:—

"Not to leave out a single particular connected with the epochs of Gaudama's life, the Burmese author sums up all that has already been related on this subject, by stating that he was conceived in his mother's womb, in the year 67 of

Eetzana era, under the constellation Outtarathan, and born in 68 under the constellation withaka (Vishakha) on a Friday. He went into the solitude in the year 96, on a monday. He became Buddha in the year 103, on a Wednesday (Withaka).

In the year 148, on the full-moon of Katson on a Tuesday (Withaka), he expired; on the 12th after the full-moon of the same month his corpse was laid on the funeral pile."
(Ibid. Vol II, pp. 72, 73, 74).

"Pouppa-Dzau era (Pigan era) 522 = 1714 of religion era. Religion era (of the Demise of Buddha) 1714 = 1161 (Ibid Vol. II, p. 142.)

(943 religion era = 400 A. D. (Ibid Vol. II, p. 145 foot-note 6.)
"Pigan era 418=1058 A. D." (Ibid Vol. II, p. 145)
„ „ 522=1161 „ „ p. 146 foot-note8
„ „ 534=1173 „ „ p. 147)
„ „ 662=1301 „ „ p. „"

"In 1134=1773 A. D., this book was composed in the province of Dybayen." (Ibid Vol. II, p. 149).

In the foot notes, Rev. Bigandet has equated 943 religion era with 400 A. D., and Pegan era 418 with 1058 A. D., and so on without showing how he has arrived at these equations. But they are quoted here to point out the care we have to exercise in arriving at true dates for historical events. This kind of assumptions have led to inaccurate conclusions in Chronology. But the correct equations in harmony with the proved dates in the Life of Buddha are given below:-

1. Beginning of Kauzda Era 7, 493 before Kali or 10, 594 B. C.
2. Eetzana era = 1148 after Kali or 1954 B. C., since Buddha was born in 67 Eetzana era elapsed = 1887 B. C. or 67+8640 = 8707 of Kauzda era.

This shows that according to the Kauzda Era the Ikshwaku dynasty was in existance even as early as thirteen thousand years ago.

Dr. D.C. Sirkar's Comment and the Author's Reply

'The Age of Lord Buddha' constitutes a chapter in part II of my Chronology of Kashmir History Reconstructed. While the book was still in the press, I had arranged for the printing of 250 extra copies of the portion dealing with the 'Age of Lord Buddha' (and binding in separate volumes) despatched them by post to over a hundred scholars interested in ancient Indian history and engaged in historical research, soliciting their opinions thereon. Several English-educated scholars interested in history, and acquainted with current historical literature as well as with our Puranic literature to some extent, have expressed their appreciation of the work and it has been reviewed favourably in several journals. The author feels much obliged to them all and the readers will find their opinions reproduced in the early pages of this volume.

But the learned Dr. D.C.Sirkar, M.A., Ph.D., Government Epigraphist for India, Ootacamund, has raised two questions in communicating his opinion. We are particularly obliged to him for raising the questions and thus affording us an opportunity to answer them. They are really important questions deserving the attention of all historical scholars. We are therefore publishing below, the questions raised by Dr D.C.Sirkar and the accepted views of modern historians on them, along with our answers and explanations from our point of view.

Opinion of the Learned Dr. D. C. Sirkar, M.A., Ph.D.

No. 376-398.

Govt. Epigraphist for India,
Ootacamund, South India,
Dated 14th February 1955.

Dear sir,

The copy of your booklet, "Age of Lord Buddha" 1887-1807 B.C., just reached me after my return from tour. I am sorry to admit that I cannot agree with any of your theories, although I know a few persons holding similar views. My comment on theories like yours is that they may satisfy a few people like

yourself but are not likely to be considered seriously by any of those whom I regard as serious students of early Indian history.

I have little time to deal with the demerits of all your views. It may however be pointed out that you have to explain a number of facts and you can only do that fancifully. If, for instance, you are asked to identify on the basis of your chronology, the Yavana king Milinda of Sakala mentioned in the Milinda Panha as having flourished 500 years after the Buddha's parinirvana or the Yavana monarch Amtiyoka whose dominions bordered on the empire of Asoka, grandson of Chandragupta Maurya, according to Maurya inscriptions, it will be certainly impossible for you to offer suggestions as satisfactory as those based on the usually accepted chronology of the Buddha and Chandragupta.

Yours sincerely,
(Sd.) D. C. Sirkar
(D.C. Sirkar (Typed)
Superintendent for Epigraphy.

To
Pandit Kota Venkatachelam,
Gandhinagar.
Vijayawada-2. (Andhra State)

Reply to Dr. Sirkar's comment.

Evidently Dr. Sirkar means by serious students of history only such scholars of ancient Indian history, like himself, nurtured on the wrong history that has been constructed in recent times by European Orientalists and their Indian disciples. The first lesson imbibed by such scholars from their masters is the prejudice that historical treatises of Indians of ancient times are unreliable and useless for the purpose of reconstructing the history of ancient India, and the chronology of the history of Royal dynasties from 3138 B.C., the date of the Mahabharata War, available in our Puranas is unacceptable for serious historical purposes. It is impossible to expect such scholars, whose scholarship is entirely founded on such basic principles so contrary to truth and derogatory to the traditional culture of the land, to accept or even to consider dispassionately the findings of traditional

historical scholarship. No wonder Dr. Sirkar does not hesitate to declare that he has neither time nor patience to spare to consider in detail the contents of our thesis, and the arguments and evidence advanced in support of them. We should expect a genuine historical scholar, when faced with a thesis which questions the very foundations along with the entire superstructure of the history he has learnt and believed implicitly so far, to consider the positions of the opponent, patiently and dispassionately and establish the validity of his own positions after disproving or answering the criticism hurled against them, or give up his positions and accept the views of the opponent if he finds him to be correct. But to ignore and despise and brush aside those who dispute their views and at the same time to refuse to enter into any open controversy with them is an attitude quiet unworthy of a professed historical scholar, and quite alien to the spirit of our Bharatiya culture.

Dr. Sirkar has quite properly pointed out that several knotty problems have to be solved satisfactorily for any acceptable determination of the age of the Buddha; but he has pronounced his judgment even at the outset, without waiting for my reply and my attempt to solve the problems to his satisfaction, that my explanations would be fanciful and arbitrary. This is not fair. It indicates neither scholarship nor commonsense nor common courtesy. He has raised two questions, invited cogent answers to them on the basis of our Puranic chronology and already come to the conclusion that it is inconceivable that we should be able to produce answers as cogent and satisfactory as those available on the basis of the current accepted history of his school. We reproduce below the problems he has raised, in his own words, and the solutions to them of modern historians of his school, with which he is evidently satisfied, along with our own answers from our point of view.

The two questions: The learned Dr. Sirkar asks:-

1. On the basis of your (Puranic) Chronology (how do you account for I The Yavana king "Milinda" of Sakala mentioned in the ***"Milinda Panha"*** who flourished 500 years after the Buddha's Parinirvana;

II. The Yavana Monarch "Amtiyoka" whose dominions bordered on the empire of Asoka. grandson of Chandragupta Maurya, according to Maurya inscriptions.

To answer the questions raised, we felt the need for further investigation of allied history and historical research and came upon an essay by the learned Dr. D.C. Sirkar himself on 'The Yavanas' in pp. 101-119 of Vol.II of "The History and Culture of the Indian People" published by the Bharatiya Vidya Bhavan. We acknowledge that we found the essay also very useful for our purposes in this connection in furnishing our answers to his questions.

In pp 101-119 of Vol II of the "History and Culture of the Indian People" published by the Bharatiya Vidya Bhavan, Dr. D.C. Sirkar M.A.,Ph D., writes about the Yavanas:-

"One of the factors that led to the extinction of the dynasty of the Imperial Mauryas was the advent of the Yavana invaders through the North-western gate of India. Indeed the most interesting feature of the post Maurya period of Indian history is the establishment of foreign supremacy in Uttarapatha, Aparanta Paschaddesa, and the adjoining region of Madhyadesa successively by alien powers, and the Yavanas were the first among them.

"The word 'Yavana' was used in medieval Indian literature as a synonyom of Mlechcha and indicated any foreigner. But as late as the early centuries of the Christian era it meant to an Indian, the Greeks only. The word was derived from the old Persian form 'Yauna' signifying originally the ***Indian Greeks*** and later, all people of Greek nationality. The Greeks of Ionia in Asia Minor, between the Aegean Sea and Lydia, and the people of North Western India, certainly came into contact with each other as subjects of the Achaemenion emperors of Persia since the time of Darius I (522-486 B.C.)" Vide p. 101, Ch. VII of Vol. II of History and Culture of the Indian people, of the Bharatiya Vidya Bhavan series.)

It is not a fact that foreigners established supremacy in 'Uttarapatha' in the post-Mauryan period. It is not correct to say the Sanskrit word "Yavana" is derived from the Persian form 'Yauna'. 70% of the vocabulary of ancient Persian consists of

Sanskrit words. The Persian language is itself a Prakrita (Vernacular dialect) derived from Sanskrit. The original Persians constituted a branch of Bharatiya Kshatriyas. Along with some others they were Kshatriyas excommunicated from the Kshatriya caste of Bharat on account of the non-observance by them of the regulations and rituals prescribed by the Vedas for the Kshatriya caste. The regular Kshatriyas refrained from social and marital association with the excommunicated branches. One of such excommunicated branches was known as the 'Parasaka' and they settled down in Eastern Persia. The region was named after them and came to be known as 'Paarasika'. As they had originally belonged to the Aryan race, the country was also known by the more ancient name of Iran. Sanskrit was the parent language from which was derived the dialect known as Persian. The contention that the Sanskrit word 'Yavana" is derived from the Prakrit word "Youna" of the derived Persian language is entirely baseless. The Sakas, Yavanas, Barbaras, Bahlikas and others were all branches of Kshatriya caste belonging originally to the Aryan race and the Hindu fold, but known generally as Mlechchas, having been excommunicated for their non-observance of the prescribed caste regulations and duties, but they were severally referred to by their separate Kshatriya subsect names whenever necessary.

The Sakas, Yavanas, and others had their own Kingdoms in 'Uttarapatha' for thousands of years before the Mahabharata War. (3138 B.C.) They were Hindus (excommunicated) and not at all foreigners.

The Mauryas were not emperors, sovereigns over an empire, from the time of Chandragupta Maurya. Chandragupta Maurya was able to establish himself on the throne of the Magadha kingdom, only with the help of the famous Chanakya. His son Bindusara also was only the king of Magadha and not an emperor. In his time Magadha extended as far as 'Taxila' in the west. His son Asoka appears to have extended his dominion by conquest and got recognised as an emperor. Even for his empire the western boundary was only at Takshasila and there were the Yavana kingdoms and Gan- dhara to the north west and west of it, Kambhoja and kashmir to the north-

His descendents were not so formidable and so in a few generations after him the empire dwindled gradually and came to be confined once again to the Magadha kingdom only. In 1218 B.C. Pushya - mitra - Sunga murdered the last king of Magadha of the Maurya dynasty, himself became king of Magadha, conquered and brought under his suzerainty, the neighbouring kingdoms, and performed the Aswamedha to establish his claim to the status of an emperor. The Maurya empire was disrupted on account of the weakness of the successors of Asoka which led to the independence of the feudatory kings and not on account of the invasions of foreign 'Yavanas.' Yavana kings were perhaps crossing the frontiers (river Indus) with small armies and indulging in marauding activities in the villages and towns across the border. But they were returning to their countries at the approach of the armies of Magadha. These Yavanas across the border of the Maurya empire were of Bharatiya Kshatriya descent and neither Greeks nor foreigners. There were no Greeks at that time. It is wrong to identify the word 'Yavana'. with the 'Greek.' The ancient Yavana kingdoms now comprise modern Afghanistan. The Yavanas and the Yavana kingdoms were in the northwestern region of Bharat from times immemorial and not of foreign advent. There was only one (Bharatiya) Yavana invasion in the time of the Maurya emperors and then it was repelled. It is erroneous to contend that the Maurya empire was disrupted by the Yavana invasions. It is not a fact. There is no historical evidence whatsoever in support of such a contention.

Sir william Jones, one of the most intellectual of the European critics of Sanskrit literature, pronounced the Sanskrit language to be 'of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.' (Vide Asiatic researches, Vol I, p. 422)

Professor Max-Muller calls Sanskrit 'the language of Languages' and says that "it has been truly said that Sanskrit is, to the science of language, what Mathematics is to Astronomy." (vide Science of language, P. 203.)

The distinguished German critic Schlegel says "Justly it is Sanskrit, i. e. perfect, finished. In its structure and Grammar

it closely resembles the Greek, but it is infinitely more regular, and therefore more simple, though not less rich. It combines the artistic fulness indicative of Greek development, the brevity and nice accuracy of Latin; whilst having a near affinity to the Persian and German roots, it is distinguished by expression as enthusiastic and forcible as theirs." (History of Literature, p. 117)

The learned Dr Pritchard says:

"The affinity between the Greek language, and the 'old Parsee" and Sanskrit is certain and essential. ***The use of cognate idioms proves the nations who used them to have descended from one stock. That the religion of the Greeks emanated from an eastern source no one will deny. We must therefore suppose the religion as well as the language of Greece to have been derived in great part from the East."*** (Vide Dr. Pritchard's Physical history of Man, vol 1, p. 502)

Mr. Pococke says "The Greek language is a derivation from the Sanskrit". (Vide India in Greece p 18)

Sir William Jones further says "I was not a little surprised to find that ***out of ten words in Du. Perrons' Zind Dictionary*** six ***or seven were pure Sanskrit."*** (Sir William Jones, Vol i, pp. 82, 83.)

Prof. Heeren says "In point of fact ***the Zind is derived from the Sanskrit.*** (Vide Heeren's Researches Vol. II, p. 220)

Mons Dubois says that "Sanskrit is the original source of all the European languages of the present day." (Vide Bible in India).

Prof. Weber says:-

"While the claims of the written records of Indian Literature to a high antiquity are thus indisputably proved by external geographical testimony, the internal evidence in the same direction' which may be gathered from their contents, is no less conclusive.' (Weber's history of Indian literature p.5.)

While thus innumerable reputed scholars unanimously declare that Sanskrit is the most ancient and the parent language of all the languages on the earth, from which all the other

languages are derived, and in ***particular Zind, the ancient Persian language is 70% Sanskrit and derived from Sanskrit undoubtedly,*** it is surprising that Dr. Sirkar should suggest that the Sanskrit word "Yavana" is derived from the ancient persian word " Yauna." The word 'Yavana' is frequently in use in Sanskrit literature, from times immemorial. To say that it has recently been imported into the Sanskrit language, argues little acquaintance with Sanskrit language and literature. There is a lot of information and innumerable references in Sanskrit literature to the Yavanas and other Bharatiya Kshatriya races which subsequently spread all over the world.

North - Western India or "Uttarapatha."

The Mahabbharata War occurred in 3138 B.C. By that time India or Bharata - Varsha consisted of two parts, Sindhusthan, the region to the east of the Indus and Mlechcha-sthan, to the west of the river. Sindhusthan is known as Bharata-Khanda. This is the distinction embodied in the description 'Bharata-Varshe' 'Bharata Khande' In the mention of the place and the time by all Bharatiyas at the commencement of their ordinary daily as well as extraordinary and occassional ritual observances. Of the Indian continent, known as a whole as Bharatavarsha, the part inhabited by the Bharatiyas who belonged to the traditional cultural fold was known as Bharata - Khanda or "Sindhusthan." The part to the west of the Indus which was inhabited and resorted to by all the Bharatiyas who had disregarded the traditional cultural restrictions and observances and left the parent fold, was known as "Mlechcha-sthan."

"సింధుస్థానమితి జ్ఞేయం రాష్ట్రమార్యస్య చోత్తమమ్;
మ్లేచ్ఛస్థానం పరం సింధోః కృతం తేన మహాత్మనా."

"सिंधुस्थानमिति ज्ञेयं राष्ट्रमार्यस्य चोत्तमम्।
म्लेच्छस्थानं परं सिंधोः कृतं तेन महात्मना ॥"

Bhavishya Puranam 3-3-2-20, 21.

The land of the Aryans was known as 'Sindhusthan'; (or Hindustan, Prakrit form) The land beyond the Indus was called by them 'Mlechchasthan.' The boundaries of this Mlechcha-sthan or "Uttarapatha" were:-

To the east — The river Indus.
To the South — The Arabian Sea.
To the West — Iran.
To the North— Sagdiana (Southern Persia.)

The regions known as Daradasthan, Bactria (Capital Balkh,) Aria (Capital Herat) to the north of Modern Afghanistan were all within the borders of the ancient Bharata-varsha.

The part designated "Mlechchasthan" was originally known as "Uttarapatha."

The Aryan race originated in the region called "Brahmavartha" situated between the rivers Saraswathi and Drushadwati. From there, as they grew in numbers in course of time, they spread gradually over the entire region of Aryavartha *enclosed* between the Himalayas and the Vindhya mountains.

After covering the entire Aryavartha, the land to which the Aryans further spread proceeding westward to the North was known as "Uttarapatha" and the land beyond the Vindhyas, to which they spread proceeding Southwards-was known as "Dakshinapatha.' The word 'patha' in Sanskrit indicates the path or direction and the names themselves indicate the meanings attached to them (North-ward direction and Southward direction.)

The Kingdoms comprised in Uttarapatha were:-

Ancient Name.	Modern Name.
1. Gramaniya.	Gedrosia.
2. The Sindhu Valley.	Included in the above.
3. Amaraparvatha. 4. Ramatha. 5. Hara 6. Huna.	To the north-west of Gedrosia, which together with Gedrosia now Constitute modern Beluchisthan.
7. Saka stan. 8. Suttala.	In the Helmand river valley now known as Drangiana.

9.	Aryanaka.	Aria Capital Herat.
10.	North Bahlika.	Bactria- Capital Balkh. A colony of the Bahlikas, unorthodox Kshatriyas who inhabited the region of the Indus and its tributaries and later migrated to north and named it North Bahlika.
11.	Darada.	Dardisthan-Now included in Russian Turkisthan.
12.	Uttarajyotisha-to the South of Sakasthan No. 7	Forming the central region of modern Afghanisthan to the north-east of which up to Kashmir were located 13, 14, 15, 16 the Yavana kingdoms.
13. 14. 15.	Divya Kataka, Simhapura, Uraga or Urasa.	Included in modern Afghanisthan.
16.	Abhisara.	Included in Kashmir.
17.	Gandhara.	Included now partly in Afganisthan and partly in the N. W. Frontier Province.

Gandhara was originally and from the beginning an Aryan kingdom. But in course of time, after the Maha bharata War, it became gradually a Mlechcha state. Between the two states of Simhapura and Uraga, now included in Afghanistan, and through them, the Hindu kush Mountain range runs northward. In this state of Simhapura are to be found the mountain-peak known as ***"Kohi-Mor"*** and the town "Nysa" at its foot. The region to the north-west of the Koh-i-mor-peak is called Kafir-i-sthan. In the same Hindukush mountains and in the neighbourhood of 'Nysa' is another peak known as ***'Meru'***. The Yavana legends (of ancient Greece) describe Dionysius of Greek mythology as having been born in this place 'Nysa' from the thigh of 'Zeus' (Sun-God) i.e. a Suryavamsi Kshatriya and engaged in religious austerities on this ***'Meru'***. All over this mountain the "Ivy" (sacred to the Greeks) grew plentifully. It is said the great Alexander when he came upon this mountain in the course of his march for conquest and found the sacred (to them) 'ivy' on it, felt immensely de-

lighted. (Vide E.J. Rapson-- Cambridge History of India Vol I, pp. 353, 354).

E.J.Rapson writes in Vol I. of his Cambridge History of India:

"On the lower spurs of three-peaked 'Kohi-Mor' dwelt a people who told the Yavanas. or, so the invaders understood them, that they were descendants of the western people, who had come into those parts with their god Dionysius; for Dionysius, the Greeks believed, had gone conquering across Asia, at the head of his revellers, in the old heroic days. The Greeks always experienced a keen joy of recognition, when they could connect foreign things with the figures of their own legends, and they were delighted with the suggestion. The assonance of names lent ***itself*** immediately to confirm the theory as easily as it does to confirm the adventurous speculations of modern Archaeologists. In the legend ***the name of 'Nysa' was specially connected with Dionysius. It was the name of his Nurse or of the place where he was born or of his holy hill***-- and the name of this ***little town in the Hindukush,*** as it was pronounced to Alexander, had a similar sound.

Again the legend said that Dionysius had been born from the thigh (Meros) of Zeus, and a neighbouring summit, the Greeks discovered, was called "Meru" What could be clearer? And when they saw the sacred plants of the god, the Vine and ivy, running wild over the mountain, as they knew them at home.(See Holdich, Gates of India p. 133) no doubt could be left."

Modern travellers have come upon certain fair Kafir tribes in this region whose religious processions with music and dancing have a Bacchanalian look, and the Nysaeans discovered by Alexander, they suggest may have been the ancestors of these Kafirs; their processions may have led the Greeks to connect them with Dionysius."

"Hostilities, at any rate, with these interesting kinsmen, could not be thought of, and the Nysaeans were themselves prepared to act in character; three hundred of them on their mountain horses joined the army of the Greek king and followed him to battle in the plains of the Punjab." (Rapson's Cambridge History of India, Vol. I, pp 353- 354)

Prof. J. B. Bury writes:-

"It was perhaps not far from Jelalabad that the army came to a city which was called *"Nysa."* The name immediately awakened in the minds of all the Greeks the memory of their god Dionysius. For Mount "*Nysa*" was the mythical place where he had been nursed by nymphs when he was born from the thigh of Zeus. The mountain was commonly supposed to be in Thrace; but an old hymn placed it "near the streams of Nile," it had no place on the traveller's chart. But here was an actual "*Nysa;*" and close to the town was a hill whose name resembled *Meros;* the Greek word for "thigh," and whose slopes were covered with the *'god's own ivy.'* Therefore *'Nysa,'* they said, was founded by Dionysius the god had fared eastward to subdue India; and now Alexander was marching on his tracks. Everywhere on their further march the Greeks and Macedonians were alert to discover traces of the progress of the bacchic god."

(History of Greece. Chap. XVIII, page 801 by J. B. Bury D. Litt., L.Ld., F.B.A.. Ed. 1916)

There is an obvious inconsistency in the above statement of the learned J.B. Bury. If Dionysius, who was born at 'Nysa' and had performed austerities on Mount 'Meru,' had proceeded to other lands for invasion, he must have proceeded to the west and not the east. To The east of the Yavana kingdoms there lies the river Indus and beyond the Indus there were then vast kingdoms ruled by powerful kings. Compared with these eastern kingdoms the extent of even all the Yavana kingdoms put together is inconsiderable. Moreover the Yavanas were dependent on arms for their livelihood, and many of them were employed as merscenary soldiers in the service of the kings of the east and south of India. The Yavanas crossed the river Indus occasionally for raids but it is not mentioned anywhere in the Sanskrit or any other western Indian literature that they had invaded the kingdoms beyond the river. So the suggestion implied in the statements of Bury as well as Rapson that Dionysius proceeded from the west for invasion to the east does not appear plausible.

The Dionysius who was born in western Bharat and who performed austerities on Mount 'meru' must have been only a Bharatiya Yavana. He might have proceeded to the west on an invading march up to Greece, established a Yavana colonial kingdom there called 'Ionia' and those people were known as 'Yaunas or 'Ionians.' Such an account is supported by the evidence of Indian Puranas as well as the legends and myths of ancient Greece. There were no yavana or Ionian colonies to the last of the river 'Indus' in India.

Ancient India As Described By Megasthanes And Arrain.

By J.W. Mc. Crindle, M.A., Reprinted (with additions) from the "Indian Antiquary." 1876-77 Calcutta, Chakravarthy Chatterjee & Co., Ltd, 15 College Square, Ed. 1926 Fragment I.B. Diodorus III, 63 Concerning "Dionysius" (See footnote on pages, 34, 35 of the above book.)

" Now some, as I have already said, supposing that there were three individuals of this name(Dionysius),who lived in different ages assign to each, appropriate achievements. They say, then, *that "the most ancient of them was 'Indos,'* (i.e. Indian)and that as the country, with its genial temperature, produced spontaneously the vine-tree in great abundance, he was the first who crushed grapes and discovered the use of the properties of Wine. In like manner he ascertained what culture was requisite for figs and other fruit trees, and transmitted this knowledge to after-times; and, in a word, it was he who found out how these fruits should be gathered in, whence also he was called ***Denaios.*** This same "Dionysius," however, they call also 'Katapogdn,'' since it is a custom among the Indians to nourish their beards with great care to the very end of their life. Dionysius then, at the head of an army, (marched from an Indian Yavana province) to every part of the world, and taught mankind the planting of the wine, and how to crush grapes in the winepress, whence he was called ***Lenaios.*** Having in like manner imparted to all a knowledge of his other inventions he obtained after his departure from among men, immortal honour from those who had benifited by his labours. ***It is further said that the place is pointed out in India even to this day where the god had been,***

and that cities are called by his name in the Vernacular dialects, and that many other important evidences still exist of his having been in India, about which it would be tedious to write." (pp. 34 and 35 footnote).

From the above it is obvious that "Dionysius was a Yavana Kshatriya" born in the Yavana kingdoms of Bharat and was perhaps the leader of the first batch of the Yavanas of Bharat who migrated to Greece (Ancient Ionia.) The Hindukush mountains lie in the centre of Simhapura and the other four Yona provinces. The peak 'Kohimor' is in the province known as "Simhapura"(Ancient Yavana Province of Bharat). Nearby is the peak Meru the city *"Nysa"* is at the foot of the Kohimor. (see map)"Dionysius" was born in "Nysa."He must have left with his followers for Greece and on the way he might have conquered the countries of western Asia. The Bharatiya Yavanas who settled down in Greece began to worship their leader, who had conquered and given them a homeland, as a god. As the conqueror Alexander advanced from the west and reached 'Nysa,' the Yavanas of 'Nysa' in later times mistakenly believed--their god 'Dionysius' to have come from the west, with his followers who were their ancestors.

It is clear from the writings of the Greek historians that long before the time of Alexander's invasion of India in 326 B.C., there were five Yona kingdoms in the North-Western reigon of Bharat. Also long before the Greeks entered Greece and settled down there, there was a Yona (Yavana) people occupying the east, west and south of Greece and enjoying a higher civilisation than all the other peoples of Europe of those times. (i.e. before 1000 B.C.) who could build big cities (Mycenae and Tiryns), iron fortresses surrounded by high walls and *towers*, reaching the skies-- like the Dasyus described in the Rigveda.

"The Illiad is a story of prehistoric Greece, and yet the life it describes, the customs, the objects are not those of the early Greeks at all, but those of a civilisation at a much higher level. We know that when the Greeks first emerged into the light of history (1000 B.C.) they were a crude and simple people. They had, neither walled cities, nor beautiful places nor mighty fleets, nor

powerful kings. How does it happen, then that this tale, written at that early time about a still earlier time, deals with walls that resist a ten year's siege, a fleet that numbers a thousand ships, palaces that gleam with the splendour of the sun and the moon? Did Greece go backward? Was it once such a land as Homer describes and was all the glory afterwards swallowed up in darkness? (vide Lost Worlds. Adventures in Archaeology by Anne Tarry White, P. 18)

"It proves beyond doubt that long before the birth of Greek history a wonderful people had lived along the western coast of Greece. Perhaps this people had lived there for thousands of years before the Greeks drifted down from the north. But who were these artists who had built Mycenae and Tiryns? What were their relations with the Greeks?" (Ibid P. 36)

In fact it can be easily seen from the writings of western antiquarians that waves of Indian emigration in the remote past were responsible for the civilisations of ancient Greece, Egypt, Rome, Africa and America.

"The early civilisation, the early arts, the indubitably early literature of India are equally the civilisation, the arts, and literature of Egypt, and of Greece; for, geographical evidences conjoined to historical facts and religious practices, now prove beyond all dispute that the latter countries are the colonies of the former." (India in Greece, P. 74)

"We have a right to more than suspect that India, eight thousand years ago, sent a colony of emigrants who carried their arts and high civilisation into what is now known to us as Egypt. The Egyptians came, according to their records, from a mysterious land (now known to be on the shore of the Indian Ocean;) the sacred Punt, the original home of their gods who followed thence after their people who had abandoned them to the Valley of the Nile, led by Amen, Hor, Hathor, (Brahma Hari, Rudra.) This region was the Egyptian "Land of the Gods.' (vide 'History of Egypt' by Prof. Brugsch Bey.)

Rome:

"The oldest form is not "Romani" but "Ramnes." (Rama)

so dassder name order 'Rama' (vide History of Rome by Theodar Mominsen, Part I, Introduction by Edward Agustus Freeman, P. XXI.)

The seventeen kingdoms mentioned above were included in "Uttarapatha" in ancient times, which is now covered by the four states 1. Bactria, 2. Afghanistan. 3. Baluchistan and 4 the North-western Frontier province. Of these North Bahlika (Bactria) with the province 'Darada' is now part of Russian Turkistan. Afganistan was under the rule of Hindu princes till 1026 A.D., when it passed under Mohammad of Ghazni and all the people, most of them of Yavana Kshatriya descent, were converted to Islam.

The earliest members of the human race inhabited the region of Brahma-Varta on the banks of the river Saraswati and called themselves Aryans and their country Aryavarta and spread gradually from there to the east--'The Prachya Desa' and to the south 'the Dakshinapatha' and to the north-Uttarrpatha and to the west 'the Paschaddesa.' The boundaries of these regions were:-

1. Arya-Vartha.

East. — Allahabad (Prayaga)
South — The Vindhya Mountain range.
West — The Indus
North — The Himalayas.

2. Prachya Desa :

East — The Burma border
South — The Bay of Bengal
West — The Ganges.
North – The Himalayas.

3. Dakshinapatha :

East — The Bay of Bengal.
South – The Indian ocean
West — The Arabian Sea.
North— The Vindhyas.

4. Uttarapatha :

East — The Indus.
South — The Arabian Sea.

West -- Iran
North — Sinkiang and Samarkhand (Sagdiana)

5. Paschaddesa:

Comprises Kunti Bhoja, Anarta, Aparamatsya, Surastra, Asmeera.
East — Malwa, Karusha etc.
South — Arabian sea & Vindhyas.
West — Arabian sea & Sindhu River.
North — Sindhu Rashtra

The Bharata-varsha was known as divided into five parts even in very ancient times. ' Uttarapatha'' was other-wise known as "Mlechcha Khanda."

Yavanas and other excommunicated Kshatriyas

'Yavana' is a Sanskrit word. 'Yona' and 'Yauna' are the Prakrit forms derived from it. We find the expression "Yona Laja" in the inscriptions of Asoka. 'ra' in sanskrit is pronounced as 'la' in the prakrit form, just as 'sa' is pronounced as 'ha' so '*raja*' in Sanskrit becomes 'Laja' in Prakrit, Saraswati becomes Harahati, Sindhu becomes Hindu. The Sanskrit word "Yavana" is pronounced "***Yona, or Yauna***."

Parasakas

The region to which the Parasakas, of the Mlechcha groups in Bharata-Varsha migrated came to be known after them as "Paarasika" when they settled down there and their language, known in ancient times as 'Zind,' the ancient form of modern Parsee or Persian, was a Prakrit form of the Sanskrit language spoken by the Paarasakas in their homeland in Bharat. They continued to speak the same language even after they settled down in the new homeland.

Naturally we find that over 70% of the words in the Zind language are derived from Sanskrit. That the Parasakas migrated to Persia from Bharat about 5000 years before the Trojon War which occurred in 1800 B.C., will be established conclusively in the pages of this volume later, with authorities i.e. it was (1955+

1800+5000)=8755 before now. It was the time of the Persian prophet Zoraster. The first band of colonisers from the north-west of Bharat, who fell out with the Vedik Aryas, were defeated and driven off by them and proceeded to the west to find a new home, were led by 'Zamshed'' even according to the Zend-Avesta. It was a long time after, that their prophet Zoraster lived among them. So the emigration of the Parasakas from Bharat belongs to nearly ten thousand years back. It is clear the words "Yona," 'Yauna' or 'Yavana' were in vouge in Bharat, ten thousand years back. No wonder it was used by Darius I the Persian Emperor of 522 - 486 B.C., The wonder is that the learned Dr. Sirkar should surmise that the word was originally Persian and imported into the Sanskrit language from the Persian.

The Learned Dr. D.C. Sirkar writes:

"There is therefore no wonder that the very word "Yauna," meaning the Greeks, used for the first time in the records of Darius I, was borrowed by the Indians without any modification. (cf. Mahabharata XII, 207-43)

"The earliest use of the Sanskritised form "Yavana" can be traced in the Ashtadhyayi of Panini (fifth century B.C.) and that, of the Prakrit form "Yona" in the inscriptions of Asoka."

(Vide Bharatiya Vidya Bhavan's His. Vol II. P. 102)

Just because we find the word "Yauna," a prakrit variant of the Sanskrit word "Yavana" in the Mahabharata it is wrong to surmise that it is borrowed from some other language. "Yauna" cannot mean Greek. The Yavanas belonged to a group of Bharatiya Kshatriyas. The Greeks were quite different.

It is equally wrong to assume that Panini belonged to the 5th century B.C. He must have lived long before Patanjali who belonged to the 13th century B.C. Patanjali is the author of the well-known Mahabhashya, the commentary on Panini's Vyakarana Sutras Asoka really belongs to the 15th century B.C. It is natural for the Prakrit form 'Yona' to be found in his inscriptions which are inscribed in the Prakrit dialect. Darius I of Persia belongs to a much later date, many centuries later than Asoka or Panini or Patanjali, in the 6th century B.C. His mother-tongue was Prakrit which was derived from Sanskrit.

It is therefore natural for him also to use the word 'Yauna' in his writings. But it is quite unnatural and reprehensible that a Hindu born, with Sanskrit as the cultural language and the parent language of his mother-tongue, should venture to raise, on the basis of mere conjecture and flimsy authorities, in utter disregard of the literature and traditions of his country, a socalled history which is only a travesty, of his country wantonly damaging the prestige of his country and his language. This is our humble and respectful submission to the author of the essay.

We produce below, the advice of Sir William Jones, and some other prominent Antiquarians, recognised authority and model for our English educated Indian historical scholars, and others, in the light of which it is possible that the learned author may realise his mistake and revise his opinions.

The learned Sir William Jones writes:-

"Deo nagari (Old Nagari) i e. Sanskrit is the original source whence the alphabets of Western Asia were derived".

(Asiatic Resarches, Vol. I, p. 423)

"In point of fact, the Zind is derived from the Sanskrit."

(Heeren's Historical Researches, Vol.II,p.220")

Prof. Max-Muller thus speaks of the colonisation of Persia by the Hindus. Discussing the word "Arya", he says:-

"But it was more faithfully preserved by the Zorostrians, who migrated from India to the north-west and whose religion has been preserved to us in the Zind Avesta, though in fragments only."

(Science of Languages p. 242)

He again says:-

"The Zorostrians were a colony from Northern India.

(Ibid p. 253)

Many passages in ancient Sanskrit works of historical importance do show that the original founders and forefathers of many of the diffrent nations of the world before they migrated to their respective countries, were inhabitants of India:-

In the Mahabharata 1`th chapter (Jambu Khanda Vinirmana Parva) of Bhisma parva, the north-western kingdoms of Bharat are mentioned thus;-

"ఉత్తరశ్చాపరే మ్లేచ్ఛాః క్రూరా భరతసత్తమ!" (verse 64)

"उत्तरश्चापरे म्लेच्छाः क्रूरा भरतसत्तम। "

In the North-west (of India) there are Mlechchas who are very cruel.

"యవనాశ్చీన కాంభోజాః దారుణా మ్లేచ్ఛజాతయః;

సకృద్గ్రాహాః కులత్థాశ్చ హూణాః పరశకైస్సహ." (verse 65.)

"यवनाश्चीन कांभोजाः दारुणाम्लेच्छजातयः।

सकृद्ग्रहाः कुलत्थाश्च हूणाः परशकैस्सह ॥"

Those fierce mlechcha sects are Yavanas, Chinas, Kambhojas Sakrithgrahas, Kulatthas, Hunas and Parasakas.

In the Ramayana, in the Kisnkindha Kanda, Kambhoja, Yavana, Saka, Arattaka are mentioned together.

The northern kingdoms of Bharat, which were conquered by Arjuna, according to the Mahabharata, include:-

"Kashmira, Trigartha, Kokanada, ***Abhisara*** (one of the five Yavana Kshatriya kingdoms) Gandhara, ***Simhapura*** (also one of the five Yavana kingdoms of Uttarapatha) Bahlika, Darada, Kambhoja, Lohita (Vide Bharatam, Sabha Parva Ch. 3. Digvijaya parva)

The western kingodms of Bharat, conquered by Nakula include:-

"Barbara, Karpara, Sibi, Thrigartha, Ambastha, Parchanada., Amara Parvata, ***UttaraJyotisha***, ***Diyya Kataka*** (these two are Yavana provinces of the five) etc., and the following Kshatriya subsects who had discarded the vedic rites:-

"Ramathas, (Romakas or Rummas), Hurs, Hunas, Paplavas, Barbaras, Kiratas, Yavanas, and Sakas who were very cruel, (Bharatam, Sbha parvam, Ch. 32)

The Kshatriya Mleccha sects conquered by king Pradyota, according to the Bhavishya Purana, include:

"Hurs, Hunas, Barbaras, Gururdas, Sakas, Khasas, Yavanas, Pallhavas, Romakas (Rummas, Romakas or Ramathas)"

(Bhavishya Purana, 3-1-4-7.)

The frontiers of Ancient Bharat according to our Puranas are as follows:-

"పూర్వే కిరాతే యస్యాంతే పశ్చిమే యవనాః స్మృతాః;
దక్షిణే మలయో యస్య హిమవా నుత్తరే తథా.
తదేత ద్భారతం వర్షం సర్వబీజం ద్విజోత్తమ,
బ్రహ్మత్వ మమరేశత్వం దేవత్వమపి దుర్లభం."

"पूर्वे किराते यस्यांते पश्चिमे यवनाः स्मृताः;
दक्षिणे मलयो यस्य हिमवानुत्तरे तथा ॥
तदेतद्भारतं वर्षं सर्वबीजं द्विजोत्तम !
ब्रह्मत्वममरेशत्वं देवत्वमपि दुर्लभं ॥"

(Vide Markandeya Purana and Vishnu Purana 2-38.)

The Kirata regions in the east, the Yavana regions in the west, the Malaya Hills in the South, and the Himalayas in the north, and these are obviously within the limits of Bharatha Varsha.

This Bharata Varsha is the ***"birth place of all mankind and all living beings."***

"Manu" enumerates the Dasyu sects thus:-

"Various peoples of Kshatriya origin, who had neglected the rites and duties prescribed by the Vedas, such as Poundrakas, Odhras, Dravidas, Kambhojas, Yavanas, Sakas, Palhavas, Chinas Kiratas, Daradas, Khasas etc;, and those who were born as Brahmanas, Kshatriyas, Vaisyas or Sudras, and who were born as outcastes, whether they speak Prakrits(Mlechcha languages)or the Aryan language (Sanskrit) they are all known as Dasyus".

(Manu 10, 43-45.)

Again it is stated in the Vishnu Purana, king Bahu of Ayodhya, descended from Harischandra was defeated and deprived of his kingdom by a combination of the Haihaya, Yavana, Kambhoja, Saka and Pallava kings (Kshatriyas)and some other Kshatriya kings. Sagara, the son of King Bahu learning of the defeat and humiliation of his father by his enemies, vowed to destroy them all, He gathered an army, advanced against them.

destroyed the Haihayas, defeated the rest of the hostile kings and was about to capture and kill them also when they sought the protection of Vasishta, the family priest of Sagara, and implored him to see that they were left off alive. He induced them to give up the Aryan way of life and the observance of the Vedic rituals and then persuaded Sagara to let them go, pointing out that, those who neglected their traditional duties and obligations were as good as dead, and so need not be killed again; he would not be guilty of not keeping his vow even if he let them off.

(Vide Vishnu Purana 4-3-42 to 49 verses).

Verses 47, 43 of the above quotation run as follows:-

"యవనాన్ ముండితశిరసోఽర్ధముండాన్ శకాన్ ప్రలంబకేశాన్,
పారదాన్ పహ్లవాన్ శ్మశ్రుధరాన్ నిస్స్వాధ్యాయ
వషట్కారా నేతా నన్యాంచ క్షత్రియాం శ్చకార.
తే చాత్మ ధర్మ పరిత్యాగా ద్బ్రాహ్మణైః పరిత్యక్తాః
మ్లేచ్ఛతాం యయుః."

"यवनान् मुंडितशिरसोऽर्धमुंडान् शकान् प्रलंबकेशान्
पारदान् पह्लवान् श्मश्रुधरान् निस्स्वाध्याय-
वषट्कारानेतानन्यांश्च क्षत्रियांचकार ।
ते चात्मधर्मपरित्याग द्ब्राह्मणैः परित्यक्ताः म्लेच्छतां ययुः ॥"

Agreeing to the proposal of his Guru, Sagara compelled the Kshatriya subsects to alter their ways and costumes.

"He made the Yavanas shave their heads, the Sakas shave half their heads, the Paradas wear long hair, and the Palhavas beards; these and other Kshatriyas he deprived of the study of the Vedas and the Vashatkara (Yajna). In consequence of their abandonment of the proper duties the Brahmins left their kingdoms and they became mlechchas.

The Harivamsa Purana also says:-

"శకాః యవనకాంభోజాః పరదాః పహ్లవా స్తథా
కోలిసర్పాః సమాహిషాః దర్వా శ్చోలాః సకేరళాః.

సర్వే తే క్షత్రియా స్తథా తేషాం ధర్మో నిరాకృతాః
వసిష్ఠవచనా ద్రాజన్ సగరేణ మహాత్మనా. ”

“शका यवनकांभोजाः परदाः पल्हवास्तथा ।
कोलिसर्पाः समाहिषाः दर्वाः श्चोलाः सकेरलाः ॥
सर्वे ते क्षत्रियास्तथा तेषां धर्मा निराकृताः ।
वसिष्ठवचनाद्राजन् सगरेण महात्मना ॥ ”

"The Sakas, Yavanas, Kambhojas, Paradas, Palhavas Kolisarpas, Mahishas, Darvas, Cholas and Keralas had been all Kshatriyas but were deprived of their social and religious position by the great Sagara in accordance with the advice of Vashishta.

In the Mahabharata, Santi Parva 6th Adhyaya as many as16 different subsects are said to have descended from the Hindus.

King Mandhata asks Indra:-

“యవనాః కిరాతా గాంధారా శ్చీనాః శవర వర్వరాః,
శకా స్తుషారాః కంకాశ్చ పహ్లవా శ్చాంధ్ర మద్రకాః.
పౌండ్రాః పులిందా రమఠాః కాంభోజా శ్చైవ సర్వశః,
బ్రహ్మక్షత్రప్రసూతాశ్చ వైశ్యాః శూద్రాశ్చ మానవాః.
కథం ధర్మాంశ్చరిష్యంతి సర్వే విషయవాసినః,
మద్విధైశ్చ కథం స్థాప్యా స్సర్వే వై దస్యుజీవినః.
ఏత దిచ్ఛా మ్యహం శ్రోతుం భగవం స్తద్బ్రవీహి మే,
త్వం బంధుభూతో హ్యస్మాకం క్షత్రియాణాం సురేశ్వర!

“यवनाः किराता गांधाराश्चीनाः शवर वर्वराः ।
शकास्तुषाराः कंकाश्च पल्हवा श्चांध्रमद्रकाः ॥
पौंड्राः पुलिंदा रमठाः कांभोजाश्चैव सर्वशः ।
ब्रह्मक्षत्रप्रसूताश्च वैश्याः शूद्राश्च मानवाः ॥
कथं धर्मांश्चरिष्यंति सर्वे विषयवासिनः,
मद्विधैश्च कथं स्थाप्यास्सर्वे वै दस्युजीविनः ।

एत दिच्छा म्यहंश्रोतुं भगवं स्तद्ब्रवीहि मे,
त्वं बन्धुभूतो ह्यस्माकं क्षत्रियाणां सुरेश्वर! ॥

(Maha Bharatam; Santi Parva -Ch ,64)

"The Yavanas, Kiratas, Gandharas, Chinas, Savaras, Varvaras, Sakas, Tusharas, Kankas Palhavas, Andhras, Madrakas, Pundras, Pulindas, Ramathas, Kambhojas, men sprung from Brahmins and from Kshatriyas, of the Vaisya and the Sudra castes. How shall all these people of diffirent Rashtras practise duty, and what rules shall kings like me prescribe for those who are living as Dasyus? Instruct me on these points, for thou art the friend of our Kshatriya race.

In Verses 2, 103; 2, 104 of Anushasana Parva of the Mahabharata, we find "these tribes of Kshatriyas, viz. Sakas, Yavanas Kambhojas, Dravidas, Kalindas, Pulindas, Ushinaras, Kolisarpas and Mahishakas have become out-castes (and exiled) from having cut off their connections with the Brahmins and the Veda.

Sir William Jones (works Vol I, p. 99), in his treatise on the Chinese, understands by chinas, and says "the Chinese who as the Brahmins report, are descended from the Hindus."

Vishnu Purana names over two hundred different sub-sects of Hindu Kshatriyas including Chinas, Palhavas, Yavanas, Barbaras, Bahlikas and Hunas or Huns.

(See Wilson's Vishnu Purana Vol. II, P. 156.)

The Emigration of Bharatiya Yavanas etc,

Sir Walter Raleigh strongly supports the Hindu Hypothesis regarding the location of the nursery of the Human race and that India was the first peopled country on the earth.' (Vide History of the world P 99.)

The Central Asian theory (that the human race first inhabited Central Asia and therefrom migrated to the east and to the west) is unable to meet the difficulty presented by the fact that'the Astronomy of the Hindus and the Chinese appear to be the remains, rather than the elementary beginnings or rudiments of a science."

The advocates of the Central Asian theory are obliged to assume that in ancient times a nation existed more advanced than either, the remains of whose achievements in science still survive in the literature of the Hindus and the Chinese.

But what nation flourished anterior to the Hindus, the Chinese and the Persians, no one has yet explained, much less has it been proved that the primitive nation attained to a high degree of civilisation. On the contrary, ***all competent authorities are unanimous in holding that "Hinduism (Hindu literature science and Arts) developed itself on the shores of the Ganges and the Jamuna and that the Hindu civilisation originated and attained to its highest pitch in India."*** There is thus an abrupt break in the Central Asian theory of emigration. The theory sketched out in the ensuing pages satisfactorily explains all such difficulties. Count Bjornstjirna says:—

"It is there (in Aryavartha) we must seek not only for the cradle of the high civilisation of the Hindus, which gradually extended itself in the west to Ethiopia, to Egypt, to Phoenesia, in the East, to Siam, to China and to Japan; in the South to Ceylon, to Java, and to Sumatra, in the North, to Persia, to Chaldea, to Colchis, whence it came to Greece, and to Rome, and at length to the remote abode of the Hyperboreans." (Vide Theogony of the Hindus, p. 168.)

Colonel Olcott says:—

That the old Egyptians were emigrants from India, and nearly all the famous ancient philosophers had been there to learn her

wisdom, from the Jewish Moses to the Greek Plato." (The Theosophist, March 1884 p. 124.)

"Aristotle and Eudoxus place Zoroaster's era (the prophet of the ancient persians) as much as six thousand years before Plato, others five thousand years before the Trojan War, which took place about 1800 B. C." (See Pliny 'Historia Naturalis' XXX 1-3.)

In Vendidad, the Sacred book of the Persians, God tells Zoroaster:—

"I have given to man an excellent and fertile country. Nobody is able to give such a one. This land lies to the east (of Persia) where the stars rise every evening."

"When Jemshed (the leader of the emigrating nation) came from the highland in the east to the plain, there were neither domestic animals, nor wild, nor men."

Count Bjornstjerna says:—

"The country alluded to above from which the persians are said to have come can be no other than the north-west part of ancient India, Afghanistan and Kashmir being to the east of Persia, as well as highland compared to the Persian plains." (Vide "Theogony of the Hindus" and "The Genesis of the human race" by this Author.)

Attempts to reduce the antiquity of Bharat.

The entire history of Bharat has been shifted forward to after 326 B.C, the time of Alexander's invasion.

In his "History of ancient Sanskrit Literature" Prof. Max-Muller (Allahabad Ed. pp. 141-143) says:—

"There is but one means through which the history of India can be connected with that of Greece, and its chronology be reduced to its proper limits." Thus he effected a reduction of 12 centuries by identifying Maurya Chandragupta of 1534 B.C. as the contemporary of Alexander of 326 B.C., instead of identifying him as Gupta Chandragupta of 327-320 B.C., the real contemporary of Alexander. The Bharatiyas had their own historical literature. Those who are conversant with Sanskrit literature and approach

its study in good faith may find in it not only the history of ancient Bharat, but the entire history of the human race from the beginning of Creation up to 3138 B.C, in brief outline, and from that year of the Mahabharata War, in great detail. Our Puranas give ample details of our ancient history in unequivocal language. Some European scholars who could not relish the obvious great antiquity of the history and culture of Bharat, set afloat the opinion that our Puranas are inconsistent and mutually contradictory. Hence their disciples, the English educated Indian historical scholars also came to disregard and neglect the Puranas, the native sources of their history and to rely too much on the socalled accounts of foreign travellers. But these accounts of travellers from foreign countries only tantalise us with the appearance of valuable and reliable historical material, but disappoint us in the end. So all they could find there amounts only to ambiguous and mutually inconsistent statements and no true history. Some of these statements are even deliberate interpolations in the original accounts of the travellers due to the mischief of interested and biassed historians bent on reducing the antiquity of the history of Bharat. Nurtured on such a false history based on such flimsy and spurious sources, our Indian historians have been maligning the sacred books of their own country as historically unreliable.

In particular, the socalled history of North-Western India is full of ambiguities and baseless and fanciful theories and hypotheses. Reliable historical authority is altogether lacking in support of it. Much is made in this field of historical research, of finds of coins of ancient times. The prince whose figure is carved on a coin might be a historical personage somewhere. But that he was a king, or a king of the region where such coins are discovered, it is too rash to infer, without other evidence to corroborate the view. Coins may migrate from place to place by trade or theft or conquest or loot and so they may be found now in places which had never been under the sway of the prince inscribed on them. Much reliance cannot be placed on historical writings based on such evidence as Dr D.C. Sirkar rests his entire argument on the finds of coins. (Vide Bhavan's Publication, History Vol. II, pp. 101 to 119.)

Kashmir

On page 131 of Vol. III of the History and Culture of the Indian people published by the Bharatiya Vidya Bhavan, under the Caption "Kashmir," in the course of a brief note on the History of Kashmir, on the basis of the alleged writings of Hieun-Tsang it is asserted that the first three Tharangas of Kalhana's History are devoid of any historically reliable material. The essay is by Dr. R C. Mazumdar who has simply reproduced the criticism of Kalhana's Rajatharangini by Dr. Buhler and Dr.Stein. Dr. Buhler has completely ignored some of the important statements in the earlier parts of Kalhana's text, misinterpreted others, and presented in corrupt and distorted forms yet others. Instead of rejecting the obviously corrupt and interpolated passages such as 1-49, 50, 51. 54., he drew certain conclusions on their basis. Further, he rejected the genuine parts of the book, namely the first three Tharangas.

Dr. Mazumdar has simply followed the steps of Dr. Buhler. We show below that the alleged defects in the text of Kalhana are really no defects at all. The readers are requested to follow our arguments and contentions with reference to the position of Dr. Mazumdar in page 131 of Vol III. of Bhavan's History and come to their own conclusions with regard to the truth of the matter.

It is admitted on pages 131, 132, of Bhavan's History Vol III: "Of all the Kingdoms in ancient India, Kashmir alone has the unique advantage of possessing a written history from the earliest times. This work, called ***Rajatarangini,*** was written by Kalhana in the twelfth century A.D. Although the author was well-versed in historical methods, and was surprisingly modern in his outlook, he had not got sufficient reliable materials for the early period of his history. The result is that this part of his work is full of legends, and although we meet with familiar names like Kanishka, Toramana, and Mihirakula, the whole story is too confused and fanciful for sober history. According to the

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Foot-note I:- Vide "Chronology of Kashmir History Reconstructed" By Pandit Kota Venkatachalam pp.26-37.

scheme of chronology adopted by Kalhana, nearly the whole of the Gupta age is covered by the reign of a single king of the Gonanda dynasty who is said to have ruled for 300 years. Such an extraordinary regnal period of a king indubitably indicates the loss of true history of the period. The next two reigns of two brothers covering a period of 80 years is also of dubious authenticity.

"But the detailed narrative of subsequent history beginning with a new dynasty may be taken as fairly reliable. The chronology adopted by Kalhana for this dynasty has proved to be wrong only by about 30 years. When we remember that it was more than five hundred years before the author's time, this error appears to be surprisingly small and invests his narrative with a fair degree of authenticity.

"The new dynasty, known as the Karkota or Naga dynasty was founded by Durlabha-vardhana He had married the daughter of the last king of the Gonanda dynasty named Baladitya, and as the latter had no son, succeeded to the throne (A.D. 627). During his reign Kashmir was visited by Hiuen-Tsang. ***The Chinese pilgrim has given a very long account of Kashmir, but it contains little of historical interest.*** We, however learn from him that five other states, viz. Takshasila (Rawalpindi district), Simhapura (Salt Range region), Urasa (Hazara or Abbotabad district), Pan-nu-tso (Punch), and Rajapura (Rajaori) were subject to Kashmir. We may thus hold that Durlabha-vardhana ruled over not only Kashmir proper but a part of the western Punjab as well." (Bharatiya Vidya Bhavan, vol. III page 131, 132).

The reference is to the work of Kalhana of the 12th century, who is thus recognised as a historical scholar with a respectable historical outlook. But it is alleged that he indulged in imaginative narratives when he could not find enough reliable historical material, that though he has something to say of historical personages like Kanishka, Toramana and Mihirakula, it is all confusing and fanciful, that as he mentions a king who reigned for 300 years, his chronology is unacceptable and so the first three Tharangas of his text are to be discarded and the true history of Kashmir should be taken to commence with the Karkota

dynasty in the fourth Tharanga, that Kalhana's chronology from that point onwards may be accepted as fairly correct and there is no more than 30 years, discrepancy in it and that Durlabhavardhana, the first king of the Karkotaka dynasty belongs to A.D. 627-- all this is admitted by the writer of this essay in Bhavan's publication. But he has not specified what he charactersed as ***confusing and fanciful*** in the text of Kalhana. So it is obvious the author of the essay has made no independent study of Kalhana's book in Sanskrit but merely relied upon Dr. Buhler and Dr. Stein and their views and conclusions. It is therefore necessary now to prove that there is no defect in the history narrated in Kalhana's text, apart from the allegations distortions deliberately emphasised (perhaps introduced) for inferring the unreliability of his history.

Kalhana himself says "When I say that I am writing again ***the history written by my ancients,*** the readers should not disregard my work; without comprehending my motive expressed therein. (1-8)

" The pundits living in those (ancient) times, wrote the lives of their contemporary monarchs, on the basis of first hand knowledge, having practically seen and personally known; they wrote them in separate volumes and made their exit from this world. Later chroniclers compiled them and in so compiling added some additional information which they gathered from hearsay and informal talks." (1-9)

"In this there is neither daxterity nor intellect. In writing this ancient history, my main purpose is to remedy errors and correct the contradictions, ***with the help of old records, gift-deeds and inscriptions which are also at my disposal.***" (1-10)

"My doubts and suspicions were set at rest when I perused the ***records of eleven chroniclers and the Purana of Nilamuni,*** the edicts and inscriptions of the ancient monarchs together with their recorded praises and eulogies and other sastras (sciences) helped a great deal in clearing all my doubts." (1-14, 15).

In this way Kalhana sifted the evidence available at his disposal, with great care, caution and patience and arrived at correct,

and accurate historical material for his Rajatarangini.

In the light of the above statements of Kalhana, the following facts emerge indubitably.

The lives of the ancient kings were composed by the pandits and scholars who were their contemporaries and lived at the time of the respective monarchs. So the events and incidents recorded by them were actually seen by them and known to them, as they were actual eye witnesses, and contemporaries. Later writers, it seems, desired to have a continuous history of the ruling kings. So while compiling the individual lives into a condensed composite volume, the later writers made their own contribution by intermingling the incidents of popular tradition with the real facts of history. This Zeal of the later scholars resulted in certain errors and contradictions. So, ***the purpose of Kalhana was, with the aid of old histories and inscriptions, to purge these later compilations of their mistakes and to expunge the fictitious incidents. All this important and valuable contribution of Kalhana goes unrecognised and unappreciated by the western critics and their Indian followers.***

We must realise that the motive of Kalhana was to present to his readers a correct chronological account of the kings of Kashmir, not to reject one king and accept another arbitrarily, not to change the places or periods of reign of this or that monarch to suit their whims and theories as the western historians now attempted in their modern editions of the same history.

It is not fair to allege that Kalhana could not get at reliable historical material. He never indulged in fictitious narrative. He declares categorically that ***the basis of his history lay mainly in the writings of ancient scholars who were the actual eye witnesses of the events of the different times recorded in his history.*** Kanishka was a Turushka king (1294-1234 B.C.) and Toramana and Mihirakula were Kshatriya princes of Kashmir who belonged to 16 B.C. and 704 B.C. It is the modern scholars who are responsible for the atrocious and confusing statements that they were Hunas, foreign kings

who ruled in Central India and that Toramana (16 B.C.) was the father of Mihirakula (of 704 B.C.). They rendered, thereby the account in the first three Tharangas of Kalhana, incomprehensible in the light of their own theories, and on the ground of this alleged confusion scored off several kings, and reduced their reigns, repudiated the antiquity of Kashmir history by placing its beginnings in 627 A.D., brought forward Kanishka who ruled in Kashmir in the 13th century B.C. to the first century A.D., they have rejected the first three Tharangas of Kalhana purposely to reduce the antiquity of Kashmir history. Really there is no confusion and nothing fanciful or fictitious in the first three Tharangas of Kalhana. On the other hand it gives us good history, absolutely reliable.

No king is stated to have ruled for 300 years in Kalhana's text as alleged by western scholars. It is a deliberate misinterpretation of the text, with a view to present the entire work as unreliable. It is a pity the author, Dr. Mazundar should adopt uncritically the views of Dr. Buhler and Dr. Stein in the matter and the editors of the Bharatiya Vidya Bhavan Publications should approve and incorporate it in their history of Bharat.

Tunjina or Ranaditya

He is the eighth of the 10 kings mentioned in the third Tharanga of Kalhana's Rajatarangini. In the total list of the Kings of Kashmir he stands the 87th from Gonanda I. It is this Tunjina who is alleged to have been described by Kalhana as having ruled for 300 years in order that the first three Tharangas of Kalhana's text might be rejected as altogether unreliable. "According to the scheme of chronology adopted by Kalhana, nearly the whole of the Gupta age is covered by the reign of a single king of the Gonanda dynasty who is said to have ruled for 300 years. Such an extra-ordinary regnal period of a king indubitably indicates the loss of true history of the period." (p. 132 Vol III of Bhavan's History).

This is not a correct representation of the statements of Kalhana on the point. What Kalhana actually states is-- "King

Ranaditya learnt the mantra (spell) which enables one to go to *'Patala'* (region) from his wife Ranarambha and rapeated the Mantra with devotion for a number of years. He came to believe that he attained "Mantra-Siddhi". He dipped in the waters of Chandra Bhaga and reached the cave of Namuchi, and after the obstacle which closed the entrance of the cave was removed, he entered it and walked on for 21 days and reached 'Patala.' There he arranged for the intercourse of his companions who had followed him, with the Daitya women of the region (3--465, 469)-

Thereafter Kalhana proceeds to say:-

"Thus the king, after ruling on the earth (Kashmir) enjoyed the ***sovereignty of 'Patala' for 300 years.*** (3-470)

It does not mean that he ruled on the earth for 300 years.

In translating ancient works, the statements in them should be rendered reasonably and fairly, but not absurdly so as to throw the work and the author into discredit. The above verse was translated as follows in the prose version in Telugu of the Raja-tarangini prepared 50 years back, in 1906 with the help of sanskrit pundits by Sri Kotcharlakota Venkatakrishna Rao ,Bahadur B. A., Zamindar of Polavaram estate and editor of the "Saraswati" (Journal).

"Thus the king who had repeated (meditated) the Mantra, attained success, dipped In the waters of Chandrabhaga, entered the Namuchi cave, reached 'Patala' in 21 days enjoyed with the Daitya women there and ***ruled over 'Pathala' for 300years.***

(p. 51 of Rajatarangini Telugu prose version Tharanga III.)

In tharanga III of Kalhana's Rajatarangini the verse 470 runs thus:-

"స ఏవం భూపతి ర్భుక్త్వా భువం వర్షశతత్రయం;
నిర్వాణశ్లాఘ్యనిర్వ్యూఢి పాతాలైశ్వర్య మాసదత్."

అన్వయః: సః భూపతిః ఏవం భువం భుక్త్వా, నిర్వాణశ్లాఘ్య నిర్వ్యూఢి పాతాలైశ్వర్యం వర్షశతత్రయం ఆసదత్."

"स एवं भूपतिर्भुक्त्वा भुवं वर्षशतत्रयं ।
निर्वाणश्लाघ्यनिर्व्यूढि पातालैश्वर्यमासदत् ॥"

अन्वय: : सः भूपतिः एवं भुवं भुक्त्वा, निर्वाणश्चाश्य निर्व्यूढि पातालैश्वर्यं वर्षशतत्रयं आसद्त् ।"

తా. ఆరాజు పైవిధముగా కాశ్మీరమును పాలించి పాతాళ లోకైశ్వర్యమును (శాసకత్వమును) మూడువందల సంవత్సరములు పొందెను. అనగా పాతాళమునకు రాజై 300 సం.లు పరిపాలించెను.

While Kalhana states that the king ruled in 'Pathala' for 300 years, the western critics have misinterpreted his statement to mean that he ruled in Kashmir for 300 years just to discredit Kalhana and his work altogether as unreliable for purposes of history. The wonder is that Indian historians should accept such misinterpretations unquestioningly and reject all our ancient historical treatises.

We do not find the time of Ranaditya's reign in the current text of Kalhana. Of the 10 kings mentioned in the 3rd Taranga the reigns of nine kings are given. They are the first six kings and kings Nos. 7, 9 and 10. The reign of the 8th king also should have been given in the same manner. But the sentence might have been omitted at the time of the publication of the text, to render it convenient to attribute the figure 300 years for the reign of the 8th king's reign in Kashmir. In the first Tharanga, which deals with 75 kings, the reigning peried of Andha (blind) Yudhistira is not given. Similarly the period of Ranaditya's reign might have been omitted. He reigned in kashmir for 42 years. It was Dr. Buhler who first discovered the manuscript of Kalhana's Rajatarangini in Kashmir. He took it away to England. There he wrote a commentary on it adversely and Dr. Stein translated it into English ,with his comments and interpretations, contrary to the original text. As a result of the translation the overall shape of the text itself has changed considerably and the history of Kashmir of over 5000 years is presented as a history of a total duration of about 10.0 years (From 78 A. D. to 1148 A. D.) Hence we have every reason to suspect that several passages might have been changed or removed from the text and several

others interpolated freely. And in doing so, they cut off a period of 3490 years from the chronology of the kings, from the time of Gonanda I.

They neglected and rejected some of the kings of Kashmir; called Thoramana and Mihirakula as father and son and Huna kings and lastly brought them to a later date of their own pre-conception. In thus distorting and perverting the historical facts, these westerners had to quote their kinsmen as authority, since they had no other verifiable data. This is just like, 'Tickle me Tom, tickle you Toby." The absurd accusations they attributed to Kalhana, were actually done by them and so Kalhana was more sinned against than sinning. This is a case of pot calling the kettle black and two wrongs can never make a right. But it is the pity of pities that our country-men condemn their own native chroniclers, esteem alien writers as authorities and are not in a mood to be convinced, even if their blunders and mistakes are brought home to their minds. Their wisdom is consumed in confidence and what a fall it is my country-men! It is the misfortune of our Mother-land.

For the benifit of the readers who have neither leisure nor access to read the original, we give below, in brief, the substance of Kalhana's Rajatarangini so that they may arrive at correct judgement and decide the real culprits regarding the metamorphosis and mutilation of historical facts, events and circumstances:-

The first Kashmir king, prior to the Bharata battle was Gonanda I and he was a contemporary of Jarasandha. When he went to fight with Sri Krishna, in company with Jarasandha, Gonanda I was killed by Bala Rama. The son of Gonanda I was the second king, Damodara I, who was killed by Sri Krishna when he went to spoil the Svayamvaram of Gandhara Raja's daughter. Then Yasovati the pregnant queen of Damodara I became the third ruler. A few months later, when she gave birth to a son, the son after the ceremony of Jatakarma, was crowned as the fourth king under the name of Gonanda II. The history of these four monarchs

was written by Nilamuni. When the fourth king, Gonanda II was one-year old the Bharata fight took place in 3138 B. C., 35 years before Kali Era of 3102 B. C. As Gonanda II was an infant, his support for the Mahabharata War was not sought by Kauravas or Pandavas. Then after a lapse of 62 years from the date of Bharata battle i. e. in 3076 B. C. commenced the Laukikabda [1] which was proved and accepted by Dr. Buhler and other historians. The readers may themselves consider and decide how these four kings could be imaginary inventions. The successors of Gonanda II from 5th to 39th in all 35 monarchs, were transgressors of Vedic duties and rites and since they were anti-Vedic and irreligious, their history was not recorded by the ancient writers. Hence Kalhana could not give their names. On the authority of Hela Raja's work Padmamihira wrote, the narrative of the kings from 40 to 47. The 48 th monarch was Asoka and his son, Jalauka was the 49 th ruler. The 50 th sovereign was Damodara II. Then having conquered Kashmir Hushka, Jushka and Kanishka (Three Turushka brothers) ruled the country, as 51 st king, con-jointly at the same time. Afterwards, Abhimanyu, a king of the Gonanda dynasty, re-conquered Kashmir and reigned as 52 nd ruler. The history of these five monarchs was written by Sri Chchavillakara. The 53rd king was Gonanda III. His time was 2330 years anterior to the date of Kalhana's writing his chronicle, during 1148 A. D. So it comes to 2330—1148= 1182 B. C. and this date was approved by Troyer and many others. There are three generations before the Bharata war; Gonanda I, Damodara I, and Queen Yasovati or Gonanda II in 3138 B. C., and from this date to Gonanda III (B. C. 1182), the history was for a period of 1956 years. The Predecessors of Bharata fight, Gonanda I, his son, his daughter in-law and his grand son before the war, might have ruled for 100 years and the unknown kings (Predecessors of Gonanda I) for about 212 years; the sum total 1956+100+212=2268 years' history. There was the popular

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Foot Note:- See P. P. 46, 47 of "Chronology of Kashmir History Reconstructed" By Pandit Kota Venkatachelam.

tradition that the history was extant even before Gonanda III 1182 B. C. Let the readers decide what is absurd and improbable in the popular tradition. The 51st king Kanishka (1294 to 1234 B. C.) have ruled two generations prior to Gonanda III who reigned in 1182 B. C. So the 48th monarch Asoka (1448-1400 B. C.) might have ruled three generations before Kanishka. Kalhana wrote Rajatarangini after a full study of the twelve works of his predecessors, ***who based their histories on the narratives of those chroniclers who were alive at the time of the respective monarchs and who chronicled what they had seen and known (R. T. 1–8, 9, 10 verses) through research of ancient records and inscriptions and exhaustive investigation of various sources of historical information.***

Though these western historians do not possess any authentic records to write a new history of India, they had enough presumption in their infallibility and sufficient racial prejudice to reject Rajatarangini. At the same time, they are indiscreet and impudent enough to make the 48th king of Kashmir namely Asoka who lived in the 15th century B. C. identical with Mauryan Asoka, some wrote that they both were contemporaries. Owing to the erroneous synchronism of Alexander with Maurya Chandragupta, the westerners brought Maurya Asoka to 3rd century B. C. On the authority of Kalhana since Kashmir Asoka and Maurya Asoka were contemporaries, Maurya Asoka should be placed in 15th century B. C. but should not bring Kashmir Asoka to a recent date 3rd century B. C. of their pre-conceived date, which was confirmed by the Puranas also. Thus they have diminished the period and brought the king of 15th century B. C. to 230 B. C. which was their pre-conceived date. Further the Turushka king of Kashmir of the 13th cen. B. C. namely Kanishka was placed in 78 A. D. by the western writers; they denied the very existence of the then king of Ujjain Salivahana and deliberately declared that the Salivahana Era

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Foot Note:- See pp. 71 to 84 of "Chronology of Kashmir History Reconstructed by the author of this book.

was no other than Kanishka Era For this assumption, the westerners had no written records. Some of the so-called inscriptions and coins were forged and Spurious'. The readings, interpretations and inferences of many inscriptions were in concord with their pre-conceived false notions and wrong theories.

Gonanda III was the 53rd king. He was crowned in 1182 B. C., according to Kalhana's reading of the old histories. From the time of Gonanda III down to Kalhana's, over a period of 2330 years, the names of the kings, the time and duration of each king's reign, are all specified in detail in Kalhana's work. In the first Taranga 73 kings are mentioned from Gonanda I to Andha Yudhishtira. Of these 73, the first 52 ruled for 2055 years from 3238 B. C., to 1182 B. C. The 48th king of this list Dharmasoka ruled from 1448 B. C. to 1400 B. C. and the 51st king Kanishka from 1294 B. C. to 1234 B. C. The 53rd king was Gonanda III from 1182 to 1147 B. C.; the 73rd king Andha Yudhishtira ruled down to 272 B. C. The history of Kashmir up to this point is found in the first Taranga.

In the second Taranga the details are given of the history of Kashmir of a period of 192 years from 272 to 80 B. C. from the reign of the 74th king to the end of the reign of the 79th king. The third Taranga deals with the reigns of the next 10 kings beginning with Meghavahana the 80th king to the reign of the 89th king Baladitya, covering in all a period of 332 years from 80 B. C., to 252 A. D. Thus in the history of Kashmir of 3490 years from 3238 B. C., to 252 A. D., the details of the reigns of 89 kings are given in the first three Tharangas of Kalhana's history.

For the benifit of our readers, we give below the list of those 89 kings in the first three Tarangas of Kalhana's text who were rejected by the western historians like Dr. Buhler and Dr. Stein.

About the Laukikabda, Dr. Buhler wrote as follows:—

Extract from Dr. G. Buhler's preliminary Report on the results of the search for Sanskrit Mss. in Kashmir.

(Ind. Ant. Vol V, 27th page ff; Ed 1876)

"They (Rajatarangini manuscripts) also led to the discovery of the real nature of the Kashmirian Era which has been used by Kalhana in the last three books of his chronicle, and is still in use among the Brahmins in kashmir. Its true name derived from the supposed secular-precession of Ursa Major, is the era of the Saptarshis. It began on Chaithra Sudi 1st of the 26th year of the Kaliyuga or March-April 3076 B. C. In using it the Kashmirians usually leave out the hundreds, though there are instances in which they have been added. The year 24, stated by Kalhana to be equal to saka 1070, is really the year 4224 of the Saptarshi Era. With this key it will become ***possible to fix the chronology of the later Kashmirian kings with perfect accuracy."*** (P. 28 of Ind. Ant. Vol V. Ed. 1876)

Dr. Buhler admits that the Kali Era starts from 3102 B. C. and the Saptarshi Era from kali 25 or 3076 B. C. The age of Mahabharata war is 36 years before Kali, i. e. 3138 B. C. This Saptarshi Era is other-wise called ***Yudhistira Kala or the Laukikabda.***

The readers are requested to add 25 years to the dates given below in Kashmirabda so as to get an equivalent Kali Saka date. We have given the dates as per the Christian Era. Kalhana followed this Laukikabda of 3076 B. C. in giving the chronology of Kashmir kings.

B. L. = Before Laukikabda and A. L. = After Laukikabda.

Kings of Kashmir.

As per the list of Rajatarangini:—

Kings in Ist Taranga.

Serial Number	Name of the King	Years reigned	Before Louki-kabda or Kashmirabda 3076 B. C. (Kali 26)	Before Christ.
1-5	Names not known.	212	374-162	3450-3238
1.	Gonanda I.	50	162-112	3238-3188
2,	Damodara I	48	112- 64	3188-3140
3.	Yasovati (wife of 2 and mother of 4)	½	64-63½	3140-3139½

4.	Gonanda II, before war 1½ years after war 55 years)	56½	63½-7	3139½-3083

According to Kalhana names of 5 to 39 kings are not known. But Mulla Ahmed's history of Kashmir written in the Persian language gives the list of the lost 35 kings of Kashmir from No. 5-39 of the list given in Kalhana's Rajatharangini. Gonanda II (the 4th king in the list of the kings of Kalhana's Rajatarangini) was killed in a battle by Parikshit king of Hastinapura in 3083 B C. As Gonanda II left no heir Parikshit incorporated Kashmir into his empire. He ruled it from Hastinapura for 42 years At the time of his death in 3041 B. C. Parikshit gave Kashmir to his second son "Harnadeva." 23 kings of the Pandava dynasty and twelve other kings ruled for 1331 years from 3083-1752 B. C.

5. Parikshit ruled for 42 years B. L. 7 to A L. 35 or 3083—3041 B. C.

6. Hernadeva 7. Ramadeva 8. Vyasadeva 9. Drunadeva 10 Simha-deva 11. Gopaladeva 12. Vijayananda 13. Sukhadeva, 14. Ramananda 15 Sandhiman 16 Marahandeva & Kamandeva 17. Chandradeva 18 Anandadeva 19 Drupadadeva 20 Harnamdeva 21 Sulkandeva 22 Sinaditya 23. Mangaladitya 24 Khimendra 25 Bhimasena 26 Indrasena 27 Sundarasena 28 Galgendra 29 Baladeva 30 Nalasena 31 Gokarna 32 Prahlada 33 Babhru 34 Pratapaseela 35 Sangrama chandra 36 Larik chandra 37 Biramchandra 38. Babighana 39 Bhagavanta.

Total 34 Kings from No. 6 to 39 ruled for 1289 years (B.L.35 to A.L. 1324 or B. C. 3041 to 1752).

			B L. A.L.	B.C.
40.	Lava	39	1324-1363	1752-1713
41.	Kusa or Kusesaya	39	1363-1402	1713-1674
42.	Khagendra	39	1402-1441	1674-1635
43.	Surendra (Issueless)	39	1441-1480	1635-1596
44.	Godhara (Another Kshatriya family)	39	1480-1519	1596-1557
45.	Suvarna	39	1519-1558	1557-1518
46.	Janaka	39	1558-1597	1518-1479

47.	Sachinara (His Paternal uncle Sakuni's great grand-son)	31	1597-1628	1479-1448
48.	Asoka or Dharmasoka (Gonanda Dynasty) He lost his kingdom and Mlechchas occupied it and he fled to forest, His son	48	1628-1676	1448-1400
49.	Jalauka-(reconquered and reigned)	56	1676-1732	1400-1344
50.	Damodara II.	50	1732-1782	1344.1294
51.	Hushka, Jushka and Kanishka.	60	1782-1842	1294-1234
52.	Abhimanyu	52	1842-1894	1234-1182

Total 2268 years.

53. Gonanda III. Crowned in 1894 A.L. K. or 1182 B.C.

Gonanda I was a poet. Dharma-Asoka was the 48th king of Kashmir, counting from Gonanda I. He belonged to the Gonanda dynasty, Kalhana says that this king freed himself from sins by embracing Buddha's religion and built the city of Srinagar, with ninety-six lakhs of houses, resplendent with wealth. He appears to have been a poet. (R. T. 1-101.)

Kings in Taranga I continued

Dynasty of Gonanda III. From 1182 B.C. to 272 B.C.

Total 910 years. (21 Kings. From 53 to 73.)

Serial Number	Name of the king.	Years reigned	Kashmirabda or Loukikabda	Christian Era B.C.
53	Gonanda III	35	1894--1929	1182—1147
54	Vibhishana	54½	1929—1983½	1147—1092½
55	Indrajit	35½	1983½-2019	1092½-1057
56	Ravana	30	2019—2049	1057—1027
57	Vibhishana II	35½	2049—2084½	1027— 991½
58	Kinnara or Nara	39½	2084½--2124	991½-- 952
59	Siddha	60	2124—2184	952— 892
60	Utpalaksha	30½	2184—2214½	892— 861½

				B. C.
61	Hiranyaksha	37½	2214½--2252	861½ -- 824
62	Hiranyakula	60	2252—2312	824— 764
63	Vasukula	60	312—2372	764— 704
64	Mihirakula	70	2372—2442	704— 634
65	Baka	40	2442—2482	634— 594
66	Kshitinandana	30	2482—2512	594— 564
67	Vasunandana (Poet) (Author of Smara Sastra.)	52	2512—2564	564— 512
68	**Nara**	35	2564—2599	512— 477
69	Aksha	60	2599—2659	477— 417
70	Gopaditya (Built the temple of Adi Sankara called Sankara—charya or Thakhti Sulai—man, in B. C. 367-366. He founded several temples and Agraharams. He was a poet.)	60	2659—2719	417— 357
71	Gokarna	35	2719—2754	357— 322
72.	Kinkhila or Narendra—ditya.	37	2754—2791	322—285
73	Andha Yudhishtira (He was called Andha Yudhistira by the people, because of his having small eyes; in fact he was not blind.	13	2791—2804	285—272
		910 yrs.		

The Total period from Gonanda III to Andha Yudhistira was 910 yrs.

Kings in Taranga II. (Dynasty of Pratapaditya.)

From 272 B C. to 80 B. C. Total 192 years (6 kings.)

74	*Pratapaditya	32	2804—2836	272—240

*Foot - note: — In Rajatarangini it is stated that this Pratapaditya, a ***relative of Vikramaditya*** was brought by the ministers from a distant land and placed on the Kashmir throne. He ruled Kashmir 272-240 B. C. Vikramaditya referred to here must be Sri Harsha Vikramaditya of Ujjain 457 B. C. Kalhana says here that this Vikramaditya — the relative of the Pratapaditya — was not the Sakari Vikrama-

75	Ja'aukas	32	2836—2868	240—208
76	Tunjina	36	2868—2904	208—172
77	Vijaya	8	2904—2912	172—164
78	Jayendra	37	2912—2949	164—127
79	Sandhimati	47	2949—2996	127— 80
		192		

From No. 74 to 79 six kings ruled for 192 years.

Kings in Taranga III

Dynasty of Andha Yudhishtira who belonged to Gonanda Dynasty from 80 B. C., to 252 A. D., 10 kings. Total years 332.

				B. C.
80.	Meghavahana	34	2996-3030	80-46
81.	Pravarasena or Sreshtasena or Tunjina	30	3030-3060	46-16
82.	Hiranya (elder brother of Toramana died issueless. (Toramana died in prison. His wife and his son were in exile.)	30	3060 3090	16-14 A. D.
83.	Matrigupta (He was sent by Vikramaditya of Ujjain as king of Kashmir in 14 A. D.)	5	3090-3095	14-19
84.	Pravarasena II (Toramana's son)	60	3095-3155	A.D. 19-79
85.	Yudhistira II contemporary to Salivahana, founder of the Era 78 A.D	39	3155—3194	79—118
86.	Lakshmana (Narendraditya)	13	3194—3207	118—131
87.	Tunjina or Ranaditya (Poet)	42	3207—3249	131—173
88.	Vikramaditya	42	3249—3291	173—215
89.	Baladitya	37	3291—3328	215—252
	With this king the Gonanda Dynasty ends.	332		

Ten kings ruled for 332 years, Dynasty of Gonanda Ends. For full chronology and other details please see Chronology of Kashmir History Reconstructed By Pandit Kota Venkatachalam.

These three Tharangas containing the history of the first 89 kings with a reigning period of 3490 years have been rejected for no adequate reason and the history of Kashmir is taken to commence with the first king of the Karkotaka dynasty with whom the story in the 4th Tharanga begins i.e. with the 90th king Durlabha-Vardhana (252 A.D.) of the entire list of 136 kings.

This is the procedure adopted with the approval of the editors, for the history of Kashmir in Bhavan's history of Bharat. It is not known what sort of value is to be attached to such a history with such arbitrary scope and starting point. While the data afforded by Kalhana indicates 252 A.D., as the date of coronation of Durlabha- Vardhana, modern historians place it in 627 A.D (perhaps to make him Hieun-Tsang's contemporary) without specifying any reason for this arbitrary determination of the time of the starting point of their history. But all their determinations are accepted in toto and introduced into the text books and taught as historical facts to our young men in schools and colleges. It is alleged that Hiuen-Tsang who is assigned to the 7th century A D., visited Kashmir in the time of Durlabha-vardhana who was crowned in 252 A.D., according to Kalhana. It is difficult to see how the Synchronism can be reconciled with facts

All this history seems to be inconsistent and fanciful. The entire story of Hiuen-Tsang seems to be deliberate device employed to reduce the antiquity of the history of Bharat, and to afford plausible evidence in support of all their atrocious and arbitrary dealings with our ancient history. There can be no truth in it.

The history of Bharat must be undertaken by patriotic scholars acquainted with our ancient Sanskrit literature in the orginal and not in utter and implicit dependence upon the translations, fantastic researches and arbitrary hypothesis and biassed determinations of European orientalists and their blind Indian followers. It is a pity that the effort of the Bharatiya Vidya Bhavan to reconstruct the ancient history of Bharat is also proceeding on the wrong lines and indicates no such change in attitude as we should wish.

This idea of western scholars in discarding the first three Tharangas in Rajatarangini as useless for historical purposes was not simply to cut down the antiquity of Kashmir, There was,

another purpose behind this. From B.C 82 to A.D.19 Vikramaditya of Panwar Dynasty was the Emperor of Bharat with Ujjain as captial. All the Indian kings were his vassals. Hiranya, the 82nd king of Kashmir, died issuelss in 14 A. D. His brother Toramana had already died in prison and his son Pravarasena II had gone on a pilgrimage. To avoid anarchy the ministers of Kashmir requested the Emperor Vikramaditya of Ujjain to install somebody on the throne,

Accordingly Vikramaditya installed Mathrigupta, a poet in his court on the throne of Kashmir in 14 A.D All these facts are described in the III Chapter of Rajatarangini.

The western writers of our history asserted without giving any valid reasons, that Vikramaditya was a mythical person. If they accepted the third chapter of Rajatarangini they would be admitting that Vikramaditya was a historical person. It was thus that the first three chapters of Rajatarangini were discredited by the western scholars.

Moreover if they accepted Vikramaditya as a historical figure living from 82 B.C, to 19 A.D. they would have to accept the following Puranic table of chronology of kings.

Coronation of Vikramaditya---	82 B.C.
Early Gupta emperors	245 years.
Andhra Satavahanas.	506 "
Kanva kings	85 "
Sunga kings	300 "
Mauryas	316 "
Nandas.	100 "
Sisunagas.	360 "
Pradyotas	138 "
Barhadrathas.	1006 "
The time of Mahabharata war.	3138 B.C.

An acceptance of this table would involve the acceptance of the date of the Mahabharata war as 3138 B.C, as stated in the Puranas, and in the histories of Nepal and Kashmir.

These three namely the Puranas, the History of Kashmir and the History of Nepal which contain the genuine history of India have thus been discarded simply because they stand in the way

of the deliberate curtailment of the chronology of Bharat, which the westerners based on the false identification of Chandragupta Maurya with the Sandracottus of Alexander's time.

For more detailed appreciation of this question the readers are advised to go through the following three works by the present author,

1. Chronology of Kashmir History Reconstructed.
2. The Plot in Indian Chronology.
3. Chronology of Nepal History Reconstructed.

Toramana

In the account given of Toramana in the III Vol. of Bhavan's history, no reference is found to the story of the coins minted by him, and the punishment he suffered for it. Kalhana's Rajatarangini gives the story and also declares that he was never a reigning monarch anywhere. If any other evidence is available on the strength of which the authenticity of the account in the Rajatarangini is to be doubted or rejected, why is it not mentioned at all. Kalhana's Rajatarangini is a professedly historical treatise, based on as many as twelve ancient histories of Kashmir inscriptions of ancient monarchs, recorded praises and Eulogies and sastras and inspired by a critical endeavour to sift the truth. What is the indisputable reason for rejecting it or discounting it? Can the true history of a country be ever ascertained by rejecting available historical authorities and replacing it by ambiguous statments based on conjecture and theorising?.

If there is any evidence available which goes contrary to the version in Kalhana's treatise, why should we at once conclude' that Kalhana is wrong and unreliable? Why should we not reject the conflicting evidence itself as spurious and concocted by interested parties bent upon reducing the antiquity of our history and culture. Is there any propriety in rejecting the indigenous historical treatises and attempting to construct the history of our country on the basis of the supposed records of the travels of a foreigner of a different country and language. Even in the same work, Bhavan's History (Vol. III page 38) it is admitted that the writings of Hiuen-Tsang relating to Mihirakula cannot be trustworthy. Yet on the strength of the writings of the same person

the account of Kalhana in his Rajatarangini is summarily rejected. Hieun-Tsang who belonged to the 7th century A.D , places Mihirakula many centuries before himself and that statement accords nearly with the time assigned to him in Kalhana's Rajataratgini viz. 704-634 B.C. But this is rejected. The authors of Bhavan's History have no explanation for this inconsistency in the value they attach to Hiuen Tsang's statements, and for rejecting the native historical treatises of traditionally recognised authenticity and for keeping the entire history of Bharat in the region of doubtful surmise and ambiguous account.

Western historical schloars of recognised status like V.A. Smith have testified to the admirable historical value and critical standards of Kalhana's treatise "Rajatarangini" as comparable with the best of modern historical treatises. But they have unscrupulously rejected such of his statements as run counter to their own preconceived hypotheses and their consequences, preferring the dubious accounts of the Chinese travellers as and when it suits their convenience

Hence it is possible even to suspect that the records of the accounts of the Chinese travellers might have been tampered with and deliberately distorted by interested persons with a view to obtain support for their own theories and hypotheses. The Chinese travellers travelled in Bharat mainly to visit the holy places of their religion (Bauddha) and to procure authentic copies of their religious texts and noted occasionally details of interest to them regarding the places they visited and the people and events they came across or heard of incidentally. They were not historical scholars, nor were they interested in the historical value of their writings. We should expect them to note only briefly, if at all any information regarding the country or the people. It is very unlikely and very difficult to believe that they noted many details, conflicting with the accounts in Indian historical treatises and supporting the wrong, conflicting, confusing and fanciful theories now advanced by European Orientalists of modern times who are bent on reducing the antiquity of Indian history. It is more likely, obviously, that such references are all later interpolations by interested parties.

But anyhow, it is strange that Indian historical scholars should persist, even after the attainment of Independence by

Bharat, in relying upon such untrustworthy records of foreign historians and travellers in preference to professed historical treatises of indigenous origin, for the purpose of reconstructing the glorious ancient history of their mother-land. It is a pity, no attempt is made to study the accounts of the forgien travels in the original in the Chinese language but we are satisfied with the translations of them into English by the same European Orientaists.

Here is an instance of the deliberate misrepresentations in the Bhavan's History. (Vol. III, p. 35)

"Toramana is generally taken to be a Huna Chief, and although there is no conclusive evidence to this effect, this may very well be true. His coins testify to his foreign origin and indicate his rule over parts of U.P., Rajasthan, the Punjab and Kashmir. It is probable that he was connected with the Huna ruling family in Gandhara and advanced from that base to effect further conquests in India. But we possess little definite information about him."

This is our latest, most comprehensive and authoritative attempt at reconstruction of ancient Hindu History. Compare with it the true story of Toramana available in Kalhana's Rajatharangini (3rd Taranga page 67, verses. 97, 101 to 111 and 122 to 125)

Gist:- "Pravarasena I (the 81st ruler in the list of Kashmir kings) had two sons Hiranya and Toramana. After his death (16 B.C.) Hiranya was crowned and Toramana was the Yuvaraja. Their rule was very popluar. Then Toramana melted down coins current in the country with the image of Bala, a female deity, inscribed on them; he minted them again with his own figure on the face, instead, and set them in currency. When Hiranya, the king came to know of this, he was mightily displeased and put his brother Toramana in prison. Toramana was kept in prison so long that he grew accustomed to it and ceased to feel for his misfortune. But his wife Anjana Devi, daughter of Vrajendra of Ikshvaku Dynasty, shared all his troubles with him, including the life in the prison. She conceived in the prison but as the time for confinement approached, he sent her secretly to a potter's house where she was delivered of a male child. There the child was safely guarded by the mother and the potter's wife. With the approval of the mother, the potter's wife named

the boy "Pravardsena" affer his grand-father. (So the was lateron known as Pravarasena II) Though he was thus brought up secretly in the potter's house, he did not consort with potter's children but only with the children of aristocratic families and grew in valour and learning and showed his true princely tenden. cies and qualities. With the lumps of clay assigned to him by the potter, he used to make phallic images of Siva instead of pots and pans.

Toramana lived on in prison and ultimately died in prison. His wife proposed to accompany her husband by Sahagamana on the funeral pyre but was prevented by her son. Pravarasena II started on pilgrimages to Hindu Holy places with his mother.

Soon after, within two months of the demise of Toramana, Hiranya died childless in 14 A D. As Pravarasena II was away on pilgrimage, there was no king on the throne and no claimant- to it.

At that time Vikramaditya was ruling at Ujjain and his imperial sway extended all over Bharat. He was the son of Gandharva-Sena and belonged to the Paramara or Panwar dynasty. He was born in 101 B. C, and was crowned in 82 B. C. He established an era after himself in 57B.C. in Nepal after bringing the whole of Bharat under his suzerainty. So the council of ministers in Kashmir appealed to him to appoint a suitable ruler for their country. Emperor Vikramaditya nominated his court poet 'Matrigupta' in Kali 3115 or 14 A. D and sent him to rule in Kashmir. Matrigupta ruled from 14 A. D. to 19 A. D. when he, learning of the demise of his friend and patron, emperor Vikramaditya, renounced the world, including the throne of Kashmir, and proceeded to Banares for a life of contemplation. By that time Pravarasena II, after visiting all the sacred places like Banares and Rameswaram had returned to Kashmir. The council of ministers therefore crowned him." (Vide "Chronology of Kashmir History Reconstructed" by this author P, 219 ff pp.74ff.)

From this detailed account in Rajatarangini, it is clear, ***Toramana was no Hana but a Hindu Kshatriya (16 B. C.) and that he was never a king, though coins were minted with his figure on the*** face. He was not the father of Mihirakula (704 B. C.). Is there any justification fo

the statement in the history of Bhavan's publication that his coins testify to his foreign origin and indicate his rule. This statement is in flagrant contravention of the true account of history and with no kind of authority. No adequate reason is given for setting aside the account or in support of the new hypothesis.

Simply because we find the image of a prince on a coin how can we conclude that he is a foreigner ? Would it be impossible that a Hindu king might independently think of minting coins of a particular design ? Or might it not be that he thought of minting coins on the model of the foreign coins ? Does the mere fact that the coins resemble foreign coins, warrant the assumption that the minter is a foreigner ?

We find only the name of Toramana on the coins on which his image is impressed, It is not stated there that he was a Huna, How was it discovered from the coins that he was a foreigner ? And how can we conclude that he was a reigning monarch simply because his image is found on coins. While the European orientalists reject, for their own reasons, the unequivocal historical material in our ancient literature, and put forward arbitrary assumptions and fanciful contentions with regard to our history, historical scholars of Bharat, unfortunately neglect to study their own literature in the original and without any attempt for independent thinking or ascertaining the truth for themselves endeavour ***to justify the baseless assertions of the foreigners which directly challenge the national character and honour in addition to reducing the antiquity of our history.***

Pravarasena II

Pravarasena II (son of Toramana, grandson of Pravarasena I of the Gonandiya dynasty) was a great valarous king of Kashmir. "He gathered a large army and conquered all the kingdoms lying between the western ocean and the confluence of the Ganga and, the Yamuna,[which comprised the modern Afghanistan(consisting of the Yona kingdoms), Beluchistan, Sind, Saurashtra, Malwa, Rajastan, Punjab, and Uttar-Pradesh.]" (Rajatarangini, 3-327, 328)

Pravarasena II did not mint coins bearing his name, but continued the currency of coins bearing the name of his father Toramana. Thus it happened that Toramana's coins have been discovered in these parts Modern historians, on the basis of this have asserted that Toramana must have conquered these territories. They have already started with the theory that Toramana was a Huna and they have now attributed all these conquests to that supposed foreigner.

Toramana was neither a foreigner (Huna) nor the conqueror of these territories but was the father of Pravarasena II who conquered these parts. Toramana was never a king but was almost a lifelong prisoner and he was a Kshatriya, the son of Pravarasena I and the brother of Hiranya the 82nd king of Kashmir. (vide, "Chronology of Kashmir History Reconstructed, By this author")

It is to be regretted that even the Bharatiya Vidya Bhavan's publication followed the wrong lead of western historians and did not give credence to the statement of Rajatarangini. There would have been some excuse if the modern historians were unaware of the relevent portions in Rajatarangini but the following passage shows that their attention was drawn to Rajatarangini on the point.

"Rajatarangini, the chronicle of Kashmir, (I. 289 ff.) refers to Mihirakula as a powerful king who ruled over both Kashmir and Gandhara and conquered Southern India and Ceylon. He is described as a king of violent disposition, and heart-rending tales of his cruelty are told at great length. ***Rajatarangini*** (III. 1-102 ff) also refers to Toramana, but he flourished long after Mihirakula, about eighteen kings intervening between the two. The career of this Toramana hardly fits in with what we know of the Huna chief of that name from other sources, though the age assigned to him fits in with that of the latter. On the other hand, the stories of Mihirakula's cruelty, preserved in ***Rajatarangini***, agree with those narrated by Hiuen-Tsang, but the period assigned to his reign is too remote. Thus we can hardly accept ***Rajatarangini*** as a reliable source of historical information about these rulers."

I have already shown that the alleged writings of Hiuen-Tsang contain interpolations and are therefore unreliable. It is curious that our western historians rejected Rajatarangini simply because it went against the writings of Hiuen-Tsang. One could consider the Justifiability of this, if only it were proved that Rajatarangini contains spurious accounts of things by other evidence than the alleged writings of Hiuen-Tsang. Rajatarangini is a copious professedly historical account and it cannot therefore be rejected on flimsy grounds.

Account of Toramana and Mihirakula as contained in Bhavan's Publication

Toramana:- "About the close of the fifth century or the beginning of the sixth century A D., a chief named Toramana, advancing from the Punjab, conquered a large part of Western India and even Eran (Saugor District, Madhya Pradesh) was included in his dominions. Toramana is generally taken to be a Huna chief and although there is no conclusive evidence to this effect, this may be well true. His coins testify to his foreign origin and indicate his rule over parts of U.P., Rajaputana, Punjab and Kashmir. It is probable that he was connected with the Huna ruling family in Gandhara and advanced from that base to effect further conquests in India. But we possess little definite information about him."

"Toramana was succeeded by his son Mihirakula who probably ascended the throne about 515 A.D. According to Hiuen-Tsang his capital was Sakala or Sialkot and he ruled over India." (Bharatiya Vidya Bhavan's History Vol. III, p. 35).

About Hiuen-Tsang's writings the above History says:

"Apart from the fact that the general account of Hiuen-Tsang is open to suspicion, on the ground of his placing Mihirakula "several centuries ago", it is difficult to believe many of the details in this story." (Ibid p. 38)

The author of this essay, as the other modern scholars of repute does not know the particulars of the birth, the nationality etc., of Toramana. That he was a Huna is a mere surmise. They do not know how the Punjab came under his reign, when he

ascended the throne or who his father was. They themselves admit that there is no clear evidence to show that there ever existed a Huna king by name Toramana, except the Toramana mentioned in the 3rd Tharanga of Rajatarangini who was not a Huna but a Kshatriya never sitting on a throne as a king.

The western scholars simply indulged in surmise. The Rajatarangini gives a succient account of the whole dynasty, from the very beginning down to himself, but these historians do not choose to believe it.

The genuine history of Bharat contained in Rajatarangini, the Puranas etc., is arbitrarily rejected simply because it does not fit in with the wrong and false theories enunciated by the early Indologists, which have no backing of reason or argument.

May the time approach soon when this slavish mentality is shed by our scholars and the true history of our ancient civilisation is reconstructed on the basis of our ancient historical treatises.

Our Puranas

'Purana' means (పురాపి నవః) पुरापिनव: = Though old, yet, ever new. It is an account of ancient history of Bharat. It is not merely an account of the kings. It is an account of the life of the people and the evolution of their culture and religion. It contains the origin and history of the entire human race, as our country was the birth-place of mankind and the cradle of human civilisation.

(vide "The Genesis of the Human Race" by this author.)

It is a record containing the history of the evolution of Indian ethics, in which our forefathers have laid down rules of conduct for the guidance of untold future generations to come after them. The entire History of all creation is given therein beginning with the origin of the earth and the sky. It deals also with the life after death in which the Hindus believe. It describes also the phenomena of the non-physical worlds, imperceptible to the senses, belief in which is also a distinguishing feature of the Hindus. We are now devoid of faith in such things and knowledge of such things and so we have lost interest in them and respect for them,

due to the scepticism we have imbibed by contact with the materialistic civilisation and outlook of the West, in recent times.

But to ignore such mines of information with regard to our past, in an attempt to reconstruct our ancient history is short-sighted and un-patriotic on the part of our historians. This attitude of indifference towards, and contempt for, our Puranas as unauthoritative for historical purposes has been inculcated in us by the European orientalists; and it is up to us to ***shed*** the prejudice and start afresh the reconstruction of our ancient history based on a respectful and thorough study of our ancient texts and the immemorial traditions of our land: that way only lies safety and salvation in the preparation of the true history of Bharat.

Is it fair to ignore altogether the detailed accounts in our Indigenous historical treatises and to impose upon the credulous public and immature students of history, a fanciful account to accord with preconceived theories and hypotheses as genuine and authentic history of the land. High expectations were raised in the people's minds that under the auspices of Sri K.M. Munshi and his Bharatiya Vidya Bhavan, the true history of the land was going to be reconstructed, after removing the errors and distortions we owe to the biassed European Orientalists. But we are *utterly disappionted. It looks as though we have to wait much* longer even after Independence for the good fortune of a true and authentic history of our country.

Mihirakula

In exactly the same manner, the story of Mihirakula has been completely misrepresented in this publication. What is stated of him in the Bhavan's volume may be compared with the story in Rajatarangini. Mihirakula (704 B.C. was no Huna, and no son of Toramana (16 B C.). He was the grandson of Hiranya-kula, and son of Vasukula. His son was Baka, and grandson of Kshitinandana. He was the 64th ruler in the list of Kashmir kings and reigned from 704-634 B.C. He was a kshatriya descended from the dynasty of Gonanda III (of 1182 B.C.)

Yasodharma

Yasodharma who is said to have defeated Mihirakula never existed anywhere in India. He is altogether fictitious and a fanciful creation. To bring forward his (Mihirakula's) time from 704 B C. to 532 A.D.,the Mandasar inscriptions 164, 165 have been fabricated. All this is a terrible bundle of falsehoods, altogether concocted, a phenomenen unparallelled at any time in the historical research of any country. We submit that the responsibility for this deplorable state of affairs is entirely ours, of Indian Historical scholars.

It is stated about Yasodharma, in Bharatiya Vidya Bhavan's History, as follows:-

"The exact limits of his (Yasodharaman's) empire cannot be defined. There are good grounds to believe that his power was of short duration. He rose and fell like a meteor between A.D. 530 and 540 and his empire perished with him." (Vide Bharatiya Vidya Bhavan's His Vol III p. 40).

This is enough to show that the so-called Yasodharman is a fictitious and fanciful creation of the Alien writers.

In the history of Magadha which now passes for the History of India, Chandragupta Maurya crowned in 1534 B.C. is brought forward to 324 B.C., and fixing the other reigns with reference to it by counting forward and backward, the entire history of the Kingdom has been pushed forward by 12 centuries thus to reduce the antiquity of Indian History. To push forward similarly the history of Kashmir, Mihirakula, the Kshatriya king of Kashmir of 704 B.C., is identified as a Huna of 532 A.D., the Mandasar inscriptions 164, 165 have been fabricated [1]to support the identification. The reigns of the kings mentioned in Rajatarangini have been fixed with reference to this date of Mihirakula, by counting backwards and forwards. In this manner the Nepal history[2] also shared the same fate in the hands of modern histo-

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1- See 'Chronology of Kashmir History Reconstructed' by Pandit Kota Venkatachalam. pp. 77 to 84

2. See 'Chronology of Nepal History Reconstructed' by this author.

rians. Thus several atrocities have been perpetrated to reduce the antiquity of our history. This will be evident to those who examine with an unbiassed mind the historical treatises based on the material available in Sanskrit literature and indigenous tradition and the histories prepared by European orientalists and their followers among English educated Indians.

Whenever the western scholars wanted to curtail Indian Chronology they pull down an important personage by several centuries from his original position and make it the foundation for reckoning the royal dynasties backward and forwards and effecting further curtailments.

Antiochus III

There is no basis or authority for the story that Antiochus III crossed the river Kabul, invaded the region below, (the Yavana kingdoms of Simhapura and Divya Kataka) defeated an Indian king by name Subhagasena who was ruling there. It is admitted that the antecedents and ancestors of that Subhagasena were not known. The region said to be conquered by Antiochus is now included in Afghanistan and of the magnitude of a district with a population of about 5 lacks. But he is called the king of the Indians by the Greek historians and European historians make much of this story of a king of the Indians in a minor potentate of western Asia Antiochus III in a spirit of self glorification.

It is highly regrettable that Indian historians should fail to assess such boastful distortions of foreign historians at their proper worth. Even the much vaunted Invasion of India by Alexander the Great is also of the same type (Vide Bhavan's History Vol II p. 105).

The account of the Yavanas by Dr. Sirkar in pp. 101 to119 of Vol II, of Bhavan's History is intro duced as history relating to the period from 3rd century B.C. to 2nd century A D. But kings of the Maurya, Sunga, Kanva, Andhra satavahana and Gupta dynasties of Magadha in the East of Bharat are mentioned as the contemporaries of these Yavanas. So either the Yavanas should be held to be no contemporaries of the Magadha kings or they should be assigned to the period

between the 16th century and the 1st century B.C. We have already shown that the Yavanas were no Greeks. We have also proved elsewhere that the time of the Mauryas has been wrongly pushed forward by 12 centuries by the western historians of India. If the evidence adduced in support of the location of these Yavana kings after the 3rd century B.C., is trustworthy they could not have been the contemporaries of the Mauryas and other Magadha kings. With a view presumably to convince the gullible Indian historians, the account of these Yavana kings has been elaborated with the help of coins which have no bearing on history. They have also made much of some inscriptions and coins actually found in central and western Asia, and, declaring them to have been discovered in the neighbourhood of Taxila, they propounded a theory that the kings of European or Persian nationality inscribed on the same, ruled over parts of India, and thus garbled the history of ancient India. In accordance with the proverb current among them that "a lie oft repeated may in course of time be taken for truth", the western historians must have developed this history of the Yavanas. There is no material here based on ancient historical treatises or authorities. It is all mostly made up of conjecture, fancy and ambiguous statements and hypotheses. This can never be taken for history. Indian history does not gain in any way by such pseudo (false) history. It only tends to throw the entire history of the country into confusion.

If the Yona invasion up to Ayodhya, Saketa and Pataliputra in the time of Patanjali were a fact, it should be assigned to the 13th century B.C., Patanjali was a contemporary of Pushyamitra. Pushyamitra belongs to 1218 B.C.,according to Sanskrit literature. In his time there were no Greeks, and no Greek kingdoms. The Yona invasion must have been an invasion by the Bharatiya Yavana Kshatriyas of the Yavana kingdoms in the north-west of Bharat. The invasion was repelled by the Magadha king.

These Hindu Yavana invaders were wrongly identified as Greeks by the European orientalists perhaps with a view to glory in their conquests as Greeks were Europeans and their conquests are matters of pride and glory for all Europeans so that the Hindus

might feel their weakness and inferiority to the European races from remote antiquity and cultivate cowardice and remain for ever in subjection. It is said the successful invaders returned home without completing the conquest or establishing their rule in the conquered territory, owing to intercine quarrels amongst themselves. It is difficult to believe in the truth of this self-denying restraint in an army especially of the cruel Yavanas which extended its conquests over a distance, 1100 miles from their homeland (Yavana states i.e. modern Afganistan). The story of Alexander's conquest of India is also another such, difficult to believe. Such stories belong to boastful panegyric and no true history. Such writings can be taken for authentic historical records by ignorant *dupes* but not by any one with a modicum of acquaintance with the world of politics. The Yavanas, who were really excommunicated Bharatiya Kshatriya groups, naturally resorted to crime, cruelty and banditry and lived upon the lootings of their depradations across the borders of civilised Hindu territories. They were given to such sporadic depradations and rapid retreats with loot. Such incidents might have occurred in Pushyamitra's time. Moreover Yavanas need not advance from the Northwest only. There were Yavanas to the East of Assam in Pragjyothisha, even at the time of the Mahabharata War and before. The Mahabharata mentions many Yavana Kshatriyas as included in the contingent contributed by Bhagadatta to the war.

(Sabha Parva 51 chapt. Verses 13, 14.)

"ప్రాగ్జ్యోతిషాధిప శ్శూరో మ్లేచ్ఛానా మధిపో బలీ,
యవనై స్సహితో రాజా భగదత్తో మహారథః."

"प्राग्ज्योतिषाधिपश्शूरो म्लेच्छानामधिपो बली।
यवनैस्सहितो राजा भगदत्तो महारथः॥"

(Bharatam - Bhishma Parva)

In addition there were Yavanas in the Pandya kingdom in the South with a separate city of their own "Yavanapura."

"అటవీం చ పురీం రమ్యాం యవనానాం పురం తథా."

" अटवीं च पुरीं रम्यां यवनानां पुंतथा।"

(Vide Digvijaya parva in Sabha Parva Ch.31.)

The Yavanas formed one branch of the Bharatiya Kshatriyas. They should not be taken for Indo-Greeks. 'Yavana' should not be identified with 'Ionian 'and hence with 'Greek.'

The Bactrian kings

Much misunderstanding is prevalent about the following Bactrian kings:-

1. Diodotus I. (2) His son Diodotus II. (3) Euthydemus. (4) Demetrius. (5) Milinda. (6) Menander. (7) Eucratides. (8) Agathocles (9) Heliocles. These are said to be Greek kings who ruled Bactria in the 3rd and 2nd centuries B.C. Neither were these Greeks nor these dates correct.

These were Bharatiya Yavana kings of the 14th and 13th centuries B.C.

Samudragupta defeated Seluecus, the Ionian Greek king in 305 B.C., and annexed Uttarapatha up to Herat. Bactria, Darada, Yona (Afghanstan), Aryanaka, and Sakastan were parts of his Empire. It is impossible that the vassal kings should be engaged in internal strife while there was a powerful paramount emperor like Samudragupta. This emperor reigned from 320-269 B.C., and was succeeded by his son Chandragupta II who was not inferior to his father. He ruled from 269-233. His son Kumaragupta was also a powerful emperor and reigned from 233-191 B.C.

The Greeks or Yavanas could not raise their heads during the time of these emperors. So these Yavana Kings do not belong to 3rd or 2nd century B.C. But the Hunas overran these areas in the time of Skandagupta son of Kumaragupta 191-166 B.C.

They fell on Aryavarta too, but were driven away by Skandagupta. This fact is preserved by tradition also as may be seen by the songs current even to-day in North-India. The following line of those songs may be interesting.

Eulogies of Skanda Gupta's Victory

The Gupta rulers were men of prowess and valour. They expelled the Sakas and Hunas from the country and gave peace and prosperity to the people for about two and a half centuries. Among the Guptas, the fifth monarch Skanda-Gupta spent all his life time in waging wars against Hunas. In the end that heroic king sacrificed his life in a fight with the Hunas and bestowed peace and tranquillity on his countrymen. The Huna power was shattered to pieces and could not rear its head again until one century or more. The people eulogized the conquests of Skanda-Gupta in songs and poems during that time. Below is given a rendering of these eulogies, published in the Telugu Journal, of Vasavi, of Magha month, IX Volume, pages 374-376

"Oh Citizens ! Divorce all your sorrows ! The Hunas are coming again ! The Huna armies crossed the --Gandhhara mountain range and set foot in the Aryavarta ! Citizens ! give up your griefs and don your mailed armour !"

"The Hunas are coming again !. Now, Skanda Gupta is no more! The like of Kumara Kartikeya, the son of Kumara-Gupta is not present to protect you from the foes !"

"Far, far away, between the confluence of the Ganges and Jamuna, in the fortress of Pratishtan, that noble emperor sacrificed his life! On the banks of Vitasta, beside the Satadru near bold-red fort, in the Sanguinary battle of Brahmavarta, he, who vindicated the prestige of the Empire, upheld the renown of the Gods and the glory of Aryavarta, is no more! That Skanda-Gupta's army had neither cowards nor ungrateful and disloyal soldiers; they did not come back ! While standing shoulder to shoulder, in the protection of their beloved Sovereign, they made red the black waters of Kalindi ! So they did not return to their country homes! Like a human wall they stood before the Pratishtan fortress and arrested the advance of the enemy! They are, indeed, the true followers of Skanda Gupta ! They followed his foot-prints and reached the other shore of life.

"The Hunas are coming ! Citizens, make haste; gird up your loins ! The Hunas are coming !

"Who was the Saviour of Aryavarta, when the old Emperor, fascinated by the peerless celestial beauty and ladies, forgot the

safety of his noble self and that of his people? Did you hear, who it was that served as a shield to the Brahmins, Buddhistic Sramanas (Monks), women, maids, shrines and arable lands? Citizens! did you, at any time hear the name of that hero, who by his sandy prop and pike-staff stemmed the raging onrush of the enemy's ocean-like army? It was that unique man of valour, Skanda-Gupta, a parallel hero to Kartikeya! Citizens! Stand up! Shed Sloth! The Hunas arriving!

"The Hunas are coming! Arise, put on armour in self-defence! Else the Huna tide will wash away all the countries! There is chance to protect the innocent young, the helpless old and the shelterless women. None can be saved. Even now give up internal strife; protect the Gods and Brahmins. Civil wars ruined lands till now. If God gave good sense to Kumara-Gupta, this empire would not have been ruined. If armies were stationed on the banks of Vitasta, could the Huna hosts set foot in Kurukshetra? Gird up your loins! Throw heart and soul in the act of Self-defence!

"He, who with only ten thouaand soldiers could stand against an army of one lakh, that valiant hero's name was Skanda Gupta! That Skanda Gupta with one thousand soldiers could stand face to face against lakhs in Saurasena fortress. The Huna king could not over-come his five hundred men in Kosala! Citizens! Awake and arise! Utter his sacred illustrious name! Unsheath your swords quickly! The Hunas are coming."

"Look! Look well; Only for a minute, the Sun is free from the clouds! The old king went to Heaven! Govinda-Gupta and Skanda-Gupta, have not yet adorned their hands with swords. The empire had again attained its glory. The Huna armies like streams have dried up. The white scattered bones of the Hunas on the Ganges-banks of Brahmavarta bear testimony to this truth. The heads of Hunas, shorn of their noses, lying on the plain of Gopa Hill give evidence to this fact. Peace reigns in the North regions! The Hunas left the country and went far away! Skanda-Gupta sat on throne! Look! this way!"

This Skanda-Gupta attained heaven in 161 G.E. or 166. B.C.

The Modern historains have placed the Gupta dynasty in

the fourth and fifth centuries A.D., while as a matter of fact this dynasty reigned from 327 B.C. -82 B.C.

The Bharatiya Yavana Kshatria Kings of Uttarapatha have been wrongly described as Greek kings by our historians. They are not Greeks. There is no consistent written history about them.

Our modern historians say that Pushyamitra Sunga fought with Demitrius and drove him out from eastern Bharat. So these two kings must be contemporaries. According to our ancient records Pushyamitra belonged to 1218 B.C. So Demitrius must be in the 13th century B.C. Demitrius was one of the Bactrian kings, and therefore a Bharatiya Yavana Kshatriya, as already shown. It does not become our historians to base their important theories on the coins and inscriptions wrongly deciphered and occasionally tampered with, and on the alleged writings of Hiuen-Tsang, Megasthenes, Sung-Yun, Fa-Hien, Justin, Diodorus, Strabo Ptolemy etc., which are full of Interpolations and tamperings. The ancient indigenous records are pure and corrobarated by tradition and deserve to form the basis of our genuine history.

The whole history of Uttarapatha has become a bundle of inconsistencies, anachronisms owing to wrong identification of kings and misplacing of dynasties over centuries and millinia of years. Alexander's invasion which never impressed itself on Indian history has been mentioned as one of the most important events. Prof J.B. Bury in his history of Greece (pp. 241, 265) stated that the Iono-Greeks were in the habit of exaggerating their greatness by distorting facts and by concocting events. In spite of all these things our historians are prone to give credence to the accounts of the foreigners as against our own ancient documents.

When Alexander was in Kaffirstan, Samudragupta who was rallying armies to march against his father Chandragupta attacked Alexander with his Mlechcha army. Most of Alexander's army was annihilated and with the surviving army Alexander ran away into the Gedrosia desert and to the hilly tracts. He could not get on the way even water to drink. This retreat told upon his health and he died in Babylonia after an illness of two years. (Vide The plot in Indian Chronology pp. 4, 5)

The history current among us to-day contains none of these facts. The invasion of Alexander was so insignificant in the eye of our ancients that there is not a trace of it either in tradition or literature of our country.

Eucratides

It seems Eukratides was a minor prince ruling over a small tract in Afghanistan, in the region of the ancient Bharatiya Yavana kingdoms. It seems coins resembling his coins were minted by one Timarchus. So it is concluded he might have conquered India or part of it. This fiction is taken for history and included in the History of Bharat. (Bhavan's Publication, Vol. II p. 108.)

In short pp 108 to 112 of the Publication, Vol. II reads more like a novel than history, consisting more of doubtful conjectures than historical facts. About 30 coins and the superscriptions on them are illustrated. The princes inscribed on them, it is presumed, must have reigned somewhere, some time, in the neighbourhood of Bactria. There is no ascertained historical material in this part. So they do not deserve any place in the history of Bharat.

Western & North-Western Satraps

Darius, king of Persia, son of Hystaspes, invaded India in about 507 B.C., during the reign of the 18th Andhra king, Arishta Satakarni who ruled from 519-494 B.C., and conquered North-west India i e. 'Uttarapatha' and left generals to rule in his place. The Satraps Bhumaka and Chastana were successors of some of these generals of Darius.

Western-Satraps

1. Saka kings in Nasik:- They are two kings (a)'Bhumaka' (434-424 B.C.) and (b) 'Nahapana' (424-414 B.C. who were destroyed by Gauthami-Putra-Satakarni in 414 B.C. They are known as Mahakshatrapas in Maharashtra. After the annihilation of Nahapana by Gauthami-Putra-Satakarni, his kingdom became merged in the Andhra empire (414 B.C.)

2. It was the Parthian king 'Maues' that established an empire in western Asia. Figure 78 is found in his Inscription. Parthia is a portion of Persia and in those days the era of the Persian Emperor, Cyrus the Great, was in Vogue. Naturally, king Maues was making use of the era of Cyrus. Therefore the figure 78, in the inscription of Maues relates only to that era of 'Cyrus' but certainly not to any era of India. The era of Cyrus starts from 550 B.C. We find that Maues must have reigned about 472 B.C., (550-78= 472 B.C.)

King Maues was succeded by Azes and thereafter by Azilizes, according to western historians. In the inscription of 'Chirthope' number 136 was found against Azes. Curiously enough, a story was got round to the effect that this inscripition was discovered in 'Chir-Tope' near Taxila. But it is a palpable error and absur. dity as would be presently shown.

The figure 136 relates to the era of Cyrus as the inscription was really discovered in western Asia where king Azes ruled. If we deduct 136 from 550 B.C., we get 414B.C., when Azes ruled in Parthia.

3. Mahakshatrapas in North-west-India 'Uttarapatha'.

(Saka kings):- Chastana, a Saka king of North-west India (Sakastana) became king of Malwa and ruled at Ujjain 440 to 430 B. C.

(a) Chastana (The son of Samothika) — 440—430 B. C.
(b) Jayadamana — 430—420 B. C.
(c) Rudra Damana — 420—400 B. C,

The 1st two did not seem to reign long but it would appear they were killed in a battle. The 3rd one Rudradamana came to the throne at about 420 B. C. and reigned till 400 B.C. His son Damajada' (4th king in the list) lost Ujjain by 392 B.C., 'Pramara' one of the kings of Agni dynasty was crowned in Ujjain in 392 B. C. according to the Puranas but in 377 B. C., one of tbe Saka kings reconquered it and brought it under his rule.
(Vide, Bhavishya Purana, Pratisarga Parva.)

Saka Kings (Mahakshatrapas) in North-West Bharat Sakastan - Uttarapatha.

Daman Dynasty.

			B. C.
1.	Chastana	(Son of Samothika)	440—430
2.	Jayadamana	(ruled Ujjain also)	430—420
3,	Rudradamana		420—400
4.	Dama-Jada	(He. lost Ujjain in 392 B.C.)	400—392
5,	Jivadaman		392—390
6.	Rudrasimha.	(Reconquered Ujjain 377B,C.)	390—370
7.	Rudrasena	(or Rudradamana)	370 —348
8	Sanghadamana		348 —347
9.	Prithvisena		347—344
10.	Damasena		344—338
11	Dama-Jadasri I		338—334
12,	Veeradaman		334—332
13	Yasodaman		332—330
14,	Vijayasena		330—325
15.	Eswaradatta		325—321
16.	Dama-Jadasri II		321—317
17.	Rudrasena II		317—305
18.	Viswasimha.		305—303
16.	Bhartrudaman		303—296
20.	Simhasena		296—288
21.	Viswasena		288—276
22.	Rudrasimha II		276—267
23.	Yasodaman		267—257
24.	Swami Rudrasena		257—250
25,	Rudrasimha, III		250—245

The last king of this dynasty was killed about the year 245 B.C. by Chandra-gupta II of the Gupta Dynasty. Then Malwa was added to the Gupta Empire. Afterwards in 182 B.C., the Agni-Vamsi king of the Panwar Dynasty, Gandharvasena, the father of Vikramaditya obtained Ujjain and was crowned there.

The Kushan Kings

The inscriptions and coins recently published as found in Taxila, do not seem to have been discovered there, but they relate to western Asia. Yet the western writers have mentioned that the Kushan kings ruled in India and made their rule a part of Indian History. It can be asserted that they never ruled in India at any time. The western historians have paraded them in Indian History as important kings giving a special place for them and describing their history in an exaggerated fashion. The western writers are guilty of ignoring, as fictitious the two great kings-- Vikramaditya and Salivahana who are the founders of the two eras with their names and have gratuitously foisted the said Eras to the foreign Kushan kings. Except a mention of some names in the inscriptions, it is not known wherefrom the Kushans hailed and in what period of history they expanded. The years mentioned in those inscriptions do not relate to Indian Eras but they pertain to the Eras current in western Asia and Afganistan-- in particular to the Era of the Persian king Cyrus!

If we treat the figures given in Kushan inscriptions as relating to the Era of Cyrus, the Kushans must have flourished from 5th century to 2nd century B.C.

With the erroneous preconceived idea of exploding the Eras of Vikramarka and Salivahana, the western writers had post-dated the Kushans and wrongly attributed the Vikrama Era of 58 B.C., to Azes and the Salivahana Era of 78 A.D. to Kanishka who was in fact a Turushka king reigning over Kashmir in the 13th century B.C. The western scholars did not care to point to any authoritative source for this strange theory but simply made wrong and unnecessary guess and drew upon their imagination.

1. Gondopharanes 2. Pacores 3. Kuzulakadpasis. 4. Vimakadpasis--These ruled over small kingdoms in western Asia. The inscriptions pertaining to them, though discovered in western Asia, were trotted out by the authors as being found in India and they were dumped upon us, Indians, along with their unwanted history. As a matter of fact they never seem to have reigned in India.

Menander

That Menander was a great Indo-Greek prince was recorded by the historian Strabo whose authority for the statement was a reference to him by the ancient writer Appolodorus. Periplus is another book assigned to 70-80 A.D. ,but of unknown authorship. But it is stated in this Periplus that coins with Greek letters and devices were current in the neighbourhood of Broach on the west coast of India in the first century A.D. 'These coins resembled the insignia of Appolodorus and Menander, Greek Potentates who were in power after Alexander. Hence it is inferred that the neighbourhood of Broach might have been included in the Greek dominions in the times of Demetrius, Appolodorus and Menander. All this is entirely in the sphere of conjecture. It seems Appolodorus and Menander are mentioned in the list of Bharatiya Yavana princes in the writings of Justin, the historian. But his writings are now extinct and not available for verification. It seems Plutarch also mentioned Menander as renowned for justice and that when he passed away the various cities in the neighbourhood contested for the privilege of holding his remains. This Menander is further identified with Milinda of the Milinda Panha (questions of Milinda), a Buddhist text containing the several questions raised by Milinda and the answers furnished to them by the Buddhist monk Nagasena at the end of which the prince, satisfied, embraced Buddhism. This prince is spoken of as 'Milindra' in Avadana-Kalpa-lata by Kshemendra. In the Shinkot inscription the name is given as 'Menadra' and so it may be identified as 'Minendra'or 'Menandra'. This name might be read into the devices on the coins, we are told.

Later, in the 12th century A.D. all the inhabitants of the North Western Frontier Province and the states of Gandhara, Hara, Huna, Ramatha, Saka, Yavana etc. in the region of Modern Baluchistan, consisting of excommunicated Kshatriya groups were also converted to Islam and the entire region together with Sindhu now forms Western Pakistan.

Menander and Milinda

It is supposed that Menander was born at Kalasi-grama near Kabul (in the region of the ancient Yavana kingdoms) as mentioned in the '*Milinda Panha.*' His capital is said to have been Sakala or modern Sialkot in the Punjab. It seems this Menander handed over the administration to his son and became a Buddhist monk and gradually an Arhat. So it is presumed that the story mentioned by plutarch of the king over whose bones the neighbouring cities contested for possession might have been true of him. The story related by Kshemendra with reference to Menander is also narrated with reference to Kanishka, it seems. Also it seems that in connection with a Buddhist image in Indo-China it is stated that Menander and Kanishka were associated. The author, however declares his opinion of such legends as follows: "Ofcourse such legends are not always authentic; but the most interesting thing in this connection is the impression the foreign king must have made on the Indian Mind." (Bhavan's History Vol. II, p. 113).

There is no definite conclusion in the above account of Menander. This Menander is identified as the Milinda of Milinda Panha. He is, it seems assigned to the 2nd century B.C., but the author of the essay Dr. D.C. Sirkar prefers to assign him to 115-90 B.C. It seems some historians opine that the Yavana prince who invaded India in the time of Patanjali and carried his conquests upto Saketa and Madhya-mika-Desa was only this Menander. But it is pointed out that in the interpolated Yugapurana chapter in Garga Samhita[1] that a Yavana invasion reached Eastern Bharat after the time of 'king Salisuka' of the Maurya dynasty and before Pushyamitra became king i e. before the coronation of Pushyamitra, conjectured to have taken place in 187 B.C. ***It seems historical scholars are unanimously of opinion that Menander's time is about 165 B.C.*** So he might have been a contemporary of Pushya-Mitra towards the end of his career but he could not have been the invader before Pushya- Mitra in 200 B.C.

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1. Vide - "Yugapurana" By Pandit Kota Venkatachalam.

Pushyamitra, it is claimed, waged war with the Yavana prince Demetrius soon after he seized power and later, towards the end of his reign, with Menander according to some historians. It seems, in the Buddhistic religious literature of the North-west of Bharat, the Menander of Milinda Panha lived about 500 years after the demise of Lord Buddha. All these statements are of the nature of conjecture and hypothesis and there is nothing in it of ascertained historical fact or inference (Bhavan's history Vol. II pp. 113, 114.) A foot-note on page 114 says "Hieun-Tsang speaks of the four traditions of the epoch of the Parinirvana of (1) about the 3rd century B.C. (2) about the middle of the 6th century B.C. (3) about the middle of the 7th century B.C. and (4) about the middle of the 9th century B.C. The first, second and fourth epochs are either too early or too late for Menander. The third epoch would place the Yavana king between the middle of the 2nd century and the middle of the 1st century B.C. It is interesting to note in this connection that Keilhorn suggested an epoch of the Parinirvana falling in 638 B.C., with which astronomical details of the date of an inscription (Northern Inscription no. 575) work out satisfactorily.

Hieun-Tsang gives four different traditions about Buddha Nirvana:—

1. At the end of the 3rd century B.C. i.e. about						200 B.C.
2. About the middle of the		6th	century B.C.	i e	about	550 B.C.
3. ,,	,,	7th	,,	,,		650 ,,
4. ,,	,,	9th	,,	,,		850 ,,

In Hieun-Tsang's writings there is scope for the current provisionally accepted date of 486 B.C. If we count 500 years from the provisionally accepted date of Buddha Nirvana, we get 14 A.D. So Menander should belong to after 14 A.D., i.e. Ist century A.D. But even this is pure conjecture and based on the assumption of the identity of Menander with the Milinda of Milinda panha. Even the provisionally accepted date of Buddha Nirvana is itself based on the wrong assumption of the contemporaneity of Maurya Chandragupta and Alexander of 324 B.C. How can we expect the superstructure to yeild correct dates

when the basic assumption is itself questionable and a mere conjecture. As soon as the hollowness of the original foundation of the entire structure is exposed and recognised the entire edifice topples down with a crash and the time for it is approaching.

It is wrong to identify Menander with Milinda. Menander even according to the author of the essay, Dr. Sirkar, belongs to the 2nd century B.C. It will be proved in the pages that follow that Milinda belongs to the end of the 14th century B.C.

Question: 1. :- The Age of the Yavana king "Milinda".

The Milinda Panha says that the Yavana king Milinda flourished (1) 500 years after the Nirvana of Buddha and (2) soon after the reign of the later Maurya king "Salisuka" and (3) probably before the accession of Pushyamitra (about 187 B.C.) (Vide Bhavan's history Vol. II, p. 113).

On the basis of the above hypothesis of our modern historians, let us try to locate the date of king Milinda according to their axiomatic hypothesis that Chandragupta Maurya was the contemporary of Alexander in 324 B.C. and that the Nirvana of the Buddha occurred in 486 B.C. It is held by all that "The date of Buddha's death is thus the crucial point in fixing the chronology of the rulers of Magadha and other contemporary dynasties of the period. ***Although no finality attaches to this or any other conclusion, 486 B.C., may be accepted as a working hypothesis*** and most scholars now place Buddha's death within a few years of this date." (Vide Bhavan's History Vol II, p 36)

"Recently E.J. Thomas has pointed out- (B C. Law Vol II, pp 18-22) that according to the Sarvastic-vadins Asoka flourished one century after the Nirvana of Buddha and this tradition may be traced even in the simhalese chronicles. According to this the date of Nirvana falls in the 4th century B.C., and a Japanese scholar quoted by Thomas, places this event in 386 B.C." (Vide foot-note 1 on p. 36 of Bhavan's History Vol. II.)

"On the basis of 486 B.C., as the date of Buddha's death, the accession of Bimbisara falls in 545 B.C. as he ruled

for 52 years and the Buddha died in the 8th year of his son's reign."
(Vide Bhavan's History Vol. II, p. 37)

According to the chronology of the modern historians.

I. Coronation of Chandragupta Maurya 324 B.C.
The Maurya period lasted only 137 years
(as to their account)

(a) So the close of the reign of the ninth
king of the dynasty 'Salisuka,' 204 B. C.
(b) coronation of Pushyamitra 187 „
II. Time of Buddha Niryana 486 „
500 years later 500 „
Milinda's Time 14 A.D.

This is 218 years (204 B.C+14 A.D.=218) after 204 B.C. So there is no agreement or possibility of reconciliation.

This shows that" The unanimous opinion of historical scholars, 165 B.C., as the time of Milinda", as Dr. D.C. Sirkar stated (Bhavan's H's.Vol.II.P113) is totally wrong, according to their modern chronology.

Puranic Account

Hindu Royal Dynasties of Magadha And Their Reigning Periods

According to the Puranas.

Name of the Dynasty	No. of kings.	Years reigned.	From B.C. - B.C.
1. The Barhadradha Dynasty.	22	1006	„ 3138—2132
2. Pradyota Dynasty.	5	138	„ 2132—1994
3. Sisunaga „	10	360	„ 1994—1634
4. Nanda „	9 or 2 reigns	100	„ 1634—1534
5. Maurya Dynasty	12	316	„ 1534—1218
6. Sunga Dynasty	10	300	„ 1218— 918
7. Kanva „	4	85	„ 918— 833
8. Andhra Satavahana Dynasty	32	506	„ 833— 327
9. Gupta Dynasty.	7	245	„ 327— 82

10. Panwar or paramara
Dynasty from Vikramaditya. 24 1275 B.c 82 -1193 A.D.

Then the Muslim Period.

Let us apply the three indications from Milinda-Panha for the time of Milinda, accepted and relied upon by the modern historians. The application of these three indications, on the basis of their basic chronological assumptions, could not lead them to any definite or plausible conclusion. Let us apply the same tests to the Puranic chronology.

According to the Puranas:-
Coronation of Chandragupta Maurya 1534 B.C
SaliSuka was the 9th king of the Maurya Dynasty

Chandragupta	Reigned	34	years.
Bindusara	,,	28	,,
Asoka	,,	36	,,
Suparswa	,,	8	,,
Dasaratha	,,	8	,,
Indrapalita	,,	70	,,
Harshavardhana	,,	8	,,
Samagatha	,,	9	,,
Salisuka	,,	13	,,
		214 years.	214

The close of Salisuka's reign. 1320 B.C.

II. The time of Buddha Niryana according to the Puranas.
- 1807 B.C.
Milinda- 500 years after- 500 ,,
Milinda's time.— 1307 B.C.

After the close of the reign of Salisuka in 1320 B.C.

III. Coronation of Pushyamitra Sunga 1218 B.C.
certainly long after 1307 B.C.

So Milinda's time may be located between 1320 B.C. to 1307 B.C. There is no difficulty, no ambiguity no room for conjecture here.

So this is just an instance of the superiority of the Puranic chronology which is regular and complete from 3138 B.C. the year of the Mahabharata war. All the historical events of later times can be determined with definiteness and consistency if this Puranic chronology is accepted as the basis, without any need for conjecture or difficulty in reconciliation.

Age of Amtiyoka

Question II of Dr. Sirkar:- About the age of 'Amtiyoka', the Yavana monarch mentioned in the edicts of Asoka.

The above mentioned 'Amtiyoka' belonged to a branch of Bharatiya Yavana Kshatriyas. He was the ruler of 'Simhapura' one of the five Yavana kingdoms 1. Abhisara 2. Uraga 3. Simhapura 4. Divyakataka 5. Uttarajyotisha. The other four rulers were subordinate to him. These five kingdoms were all beyond the borders of Asoka's empire on the North-west and a group stretching in sequence from west to northeast. Now we find them included 1. in Kashmir, 2. in the North-west Frontier Province and 3, 4, 5, in Afghanistan. They were very small kingdoms. The people of these regions were Yavana Kshatriyas and martial people who lived on their arms i.e. served as mercenary soldiers under any ruler who paid them. Their women were very beautiful and they were employed as body-guards in the royal (harems) households of several Indian princes.

These mercenary soldiers were very loyal to the masters under whom they served and sacrified their lives if necessary for the safety of their masters. They were Kshatriyas of Solar descent. But they were excommunicated from the Aryan Kshatriya fold on account of their disregarding and discarding the Vedic rituals and observances. (Manu 10-43, 45) They were regarded as Mlechchas. When they could not secure employment under wealthy masters who could maintain them, they used to live upon theft and banditry, raiding peaceful villages and carrying away loot to their mountain regions. They were cruel, indulging in violence, theft, and abducting women. Their homelands were rocky regions, infertile and unsuitable for cultivation. Later in the 12th century A.D. they were converted to Islam. Even in very recent times, so late as 1948 A.D. it was the people of these regions that invaded Kashmir and looted the villages on the border.

The kingdoms surrounding the Yavana states were:-

On the East - Kashmir and Gandhara.
On the South - Gandhara.
On the West - Ramatha, Amara Parvata, Hara, Huna.

Of these Ramatha was inhabited by a Kshatriya race known as Ramathas or Romakas or Rummas, Amara-Parvata by another Kshatriya sub-sect known as Barbaras, Hara by Haras (or Hurs) and Huna by Hunas-all kshatriyas. In course of time these Bharatiya Yavana Kshtriyas, as they increased in numbers, migrated further west and established their colonies there. Rome was such a colony of the Ramathas or Romakas. The Barbaras colonised in the North and East of Africa now called the Barbary States. The Hurs settled down in the North-Western-Frontier Province and became Muhammadans and in Rajastan etc., they are now found among Hindus. The Hunas first settled down in Central Asia, but later as they became too numerous spread and came to the west raiding countries, in central Asia and India, sometimes in Europe also and settled down in various countries in Asia and Europe and established many kingdoms of their own mixing with the natives of those regions and evolving into the several nations of Europe of modern times.

Modern Europe might as well be termed a composite Huna kingdom.

"That the Europeans became in time many races and tribes and that they, mixing with the barbarians became themselves savages have been clearly proved by the researches of the European scholars (themselves)." (Vide Kallar's "The Lake Dwellers" and Taylor's "The origin of the Aryans.")

On the North:-1. Saka or Sakasthan (modern Drangiana comprising the river valley region at the bend of the river Helmond. 2. Aryanaka (Aria)-Capital Herat. 3. North Bahlika. Capital Balkh. 4. Darada (or Daradastan)

The above four were to the north of the Yavana kingdoms; towards the west of the Yavana kingdoms were located in order-Ramatha, Hara, Huna, Sakasthana, then Iran, then Iraq and Syria and beyond the Red Sea and Suez, Egypt to the North-west.

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* I. "The Italian Archaeologist 'Boni' sees in the Forum of Rome a site of Vedic funeral practice indicating that the Latins were Aryans who reached Europe from North India through Persia and AsiaMinor,"(Pre-Historic IndiaVol. I. By Dr. V.R.Acharya. P.213.)

The Yavana kingdoms mentioned in Asoka's edicts were comprised in Modern Afghanistan, in the eastern part of it, stretching from South to North-east up to Kashmir. The kingdoms of Saka, Bahlika and Darada, to the north of the Yavana kingdoms were in those days independent states So the names of the states or the people of the states who were also other branches of Kshatriyas, the Sakas, Bahlikas and Daradas just like the Yavana Kshatriyas, have not been mentioned in the Inscriptions of Asoka. So we have to infer that Asoka's empire extended only up to "Taxila" on the North-west and the influence of his religious zeal and humanitarian activities extended to the Yavana, Gandhara and Kambhoja states on the border of his empire (mentioned in the inscriptions). Even Kashmir is nowhere mentioned in his inscriptions. So Kashmir must have been an independent state of Bharat beyond the frontiers of his empire. To the west and to the north of modern Afghanistan existed in his time the states of Ramatha, Hara, Huna, and Saka, North Bahlika and Darada. These are nowhere mentioned in the inscriptions and no inscriptions (Edicts) of his have been discovered in those regions. Only the Yavana, Kambhoja and Gandhara states have been mentioned as the states beyond the frontiers of his empire on the north-west and so it is clear his empire extended to the east of these Bharatiya mlechcha states. The Yavana prince across the border of his empire 'Amtiyoka' mentioned in his inscriptions could be only one of the princes of the Bharatiya Yavana Kshatriya states viz. "Simhapura." The other four princes mentioned along with him in the inscriptions should be identified as the rulers of the other four Yavana states 1. Abhisara 2. Urasa 3. Divya Kataka and 4. Uttarajyotisha (Bharatiya Yavana states). From the western region of modern Afghanistan (comprising in those days these five Bharatiya Yavana states) to the eastern end of China the distance is 800 yojanas as mentioned in the inscriptions, and throughout this region touching on the western and northern borders of Bharat Buddhism was propagated, to the north of northern Latitude 30°, from the meridian of 62° east to the meridian of 120° east the distance works out to 58° × 69 (1 degree = 69 miles) = 4002 miles = 800 yojanas (1 Jyotisha

Yojana being equal to about 5 English miles) the distance mentioned in the inscriptions of Asoka.

"By the 3rd century B.C., the Greeks had established their empire and Greek kings were ruling in Egypt, Syria etc. There were historians among them who wrote long and regular histories of Egypt, Syria and Macedon etc., who carefully mentioned in them even the most trifling details of any interest. Nowhere in those histories do we find any mention of Asoka of Bharat or of any religious or humanitarian missionaries sent to their countries or of any institutions for the medical treatment of men and animals established by him or his missionaries in their countries. All the above facts prove that the contemporary of Alexander was Gupta Chandra Gupta (327 B.C.) and not Chandragupta Maurya (1534 B.C.)" (Vide The Plot in Indian Chronology, p. 7, by this Author.)

Of the Yona provinces (mentioned in the inscriptions of Asoka) Dr. Bhandarkar says in his 'Asoka' p. 19:-

They formed part of Asoka's Empire and had therefore nothing to do with the dominions of his neighbours. There was a Greek colony of the pre-Alexandrian period on the north-western confines of India and it was established between the rivers Kophen and the Indus."

Prof. Rhys Davids, the Pali scholar, expresses the opinion that "The story of the spread of Buddhism in Asoka's time is better preserved in the Simhalese chronicles than in his edicts. They make no mention of any such missions to the Greek kingdoms of the west". (Quoted by Dr. Bhandarkar in his 'Asoka, p. 158.)'

Dr. Bhandarkar further explains Rhys Davids thus:-In other words what Prof. Rhys Davids means' is "that Buddhism could not have extended to the Greek dominions of western Asia—and as the Simhalese chronicles speak of the ***Buddhist faith being preached in Asoka's time only in the bordering regions of India, that must be accepted as more probable and more accurate".***

(Vibe Bhandarkar's 'Asoka' p. 159)

EXPANSION OF BUDDHISM TO HIMALAYAN COUNTRIES

EPIRUS
MACEDONIA
GREECE
CRETE
RHODES
CYPRUS
BLACK SEA
TURKEY
SYRIA
IRAQ
EGYPT
R. NILE
ARABIAN GULF
ARABIA
PERSIAN GULF
PERSIA
CASPIAN SEA
ARAL SEA
R. OXUS
KABUL
U S S R
HERAT
BALAKHRA
UTTARA
KIRATA
HOONA
HARA
RAHATTA
SAKA
YAVANA
GANDHAR
TAXILA
SRINAGAR
R. INDUS
ARABIAN SEA
ASOKAN EMPIRE
INDIA
R. YAMUNA
R. GANGES
NEPAL
BHOTAN
BURMA
TIBET
YARKAND
KUCHA
SINKIANG
MONGOLIA
MANCHURIA
BUDDHISM
CHINA

It is a fact, that Buddhism was preached and prevails even to-day in all the kingdoms of Central Asia between Afghanistan, and China, including Sugadha, Kucha, Kusthana or Khotan Sinkiang, Tibet, Mangolia, Manchuria, Korea and China,- a length of roughly 800 yojanas.

Megasthenes, in his account of India has not said a word about Buddha or his system". (Buddhist India By Rhys Davids, p. 178)

"The Greeks do not mention Asoka" (Ibid. p. 181)

It is plausible to infer that the region of Asoka's missionary work beyond the northern frontiers of his empire extended from Afghanistan in the west to the eastern borders of China. Buddhism prevailed in those regions for a long time and prevails even now to a considerable extent. But there is no trace of the prevalance of Buddhism at any time in Syria, Egypt or Macedonia etc. The states to which missionaries were sent in the time of Asoka, for propagating the religion, are mentioned in the "Makavamsa", a Buddhist treatise.

"When the Thera, Moggali-putra, the illuminator of the religion of the conqueror, had brought the 3rd council to an end, and when, looking into the future, he had beheld the founding of the religion *in adjacent countries*, then in the month of Karthika he sent forth 'Theras' one here and one there. The Thera Majjhamtika he sent to ***Kashmira and Gandhara*** the Thera Matadeva he sent to ***Mahisha-mandala*** (west of Magadha). To ***Vanavasa*** he sent the 'Thera named 'Rakkita'' and to ***Aparamtika*** the Yona named 'Maha Dhamma Rakkita,' but 'Thera Maharakkita' he sent into the country of the ***Yona***. He sent the 'Thera Majjhima to the ***Himalaya country***, (i.e. Northern border) and to Savana Bhumi (Karna Suvarna in Burma) he sent the two Theras Sona and Uttara. The great Thera Mahinda, the Theras Itthiya, Uttiya, Sambala, and Boddhasala, his disciples, these five Theras he sent forth with the charge "Ye shall found in the lovely island of ***Lanka*** the lovely religion of the conqueror. (Vide the Mahavamsa, chapter XII, p. 82) As stated in the above passage of Mahavamsa the adjacent countries of Asoka's empire were the following:- (1) Kashmira (2) Gandhara (3) Mahishamandala-

(4) Vanavasa (5) Aparantika (6) Yona country means (Abhisara, Ursa, Simhapura, Divya Kataka, Uttarajyotisha) (7) Himalayan country (i.e. Nepal etc.) These seven kingdoms were independent kingdoms. They were not included in the empire of Asoka. They were adjacent and neighbouring countries touching and contiguous to the north-western and northern borders of Asoka's empire. It is wrong to identify them with the Greek kingdoms of Western Asia, Eastern Europe and Egypt.

The 3rd council was held in the time of Asoka and the states mentioned in Mahavamsa in the passage quoted above were all adjacent to the northern border to the empire of Asoka. The coronation of Asoka took place 335 years after the demise of the Buddha in 1807 B C. i e. in 1472 B.C. The States to which Moggaliputra Bhikshu sent missionaries for the propagation of Buddhism include Yona, Kashmir, Gandhara and the north Himalayan states, Sugadha, Kucha, Kustana, Sinkiang, Tibet, Mangolia, China etc. The other states mentioned are all within Western Bharat. Ramatha, Hara, Huna, Saka, Bahlika, and Darada were all to the West and North of the Yona states and modern Afghanistan. These states are nowhere mentioned in the inscriptions of Asoka or the Mahavamsa as states to which any missionaries were sent. Yona is mentioned immediately after Kashmir and Gandhara. There is no mention anywhere of Egypt, Syria or Macedonia etc. Moreover ***the word 'Greek' is not found any where in the inscriptions of Asoka or Buddhistic religious treatises or any Hindu Purana or Sanskrit literary work.***

In this connection Prof. Rhys Davids (the Pali scholar) in his "Buddhist India" page 196, 197 writes:—

"Now when Cunningham opened the Topes (brick burial mounds) at and near Sanchi he discovered under them several of the funeral urns containing ashes from the funeral pyres of the distinguished persons in whose honour the Topes hadbeen built. One of the urns has inscribed round the outside of it, in letters of the 3rd Century B.C., the simple legend: "Of the good man, Kassapa-gotta, the teacher of all the Himalaya region." Round the inside of the urn is the legend: "Of the good man Majjhima.'

In another Tope close by at Sonari two urns bear the separate inscriptions;' Of the good man, Kassapa-gotta, son of Koti, teacher of all the Himalaya region," and: ' Of the good man Majjhima, the son of Kodini. In the same Tope was a third urn with the inscription: "Of the good man Gotiputta, of the Himalaya, successor of Dundubhissara.

"I see no better explanation than the very simple one that these men really went as missionary teachers to the Himalaya region, and that the fact that they had done so was handed down, in unbroken tradition, till the Chroniclers put it down for us. They make no mention of any such missions to the Greek kingdoms in the distant West." (Vide 'Buddhist India, By Rhys Davids p p ,196, 197.)

"It is difficult to judge of Asoka's claim that his ***Dhamma*** was followed by the peoples of the kingdoms mentioned by him Greece knew nothing about Buddhism previous to the rise of Alexandria in the Christian Era, Buddha is first mentioned by Clement of Alexandria (A.D. 150 -218). Centuries later Alberuni observed that 'in former times, Khorasan, Persia, Iraq, Mosul and the country up to the frontier of Syria was Buddhistic'. (Sachau, Alberuni's India p. 21.). That Indian culture spread to these regions during this period can hardly be doubted, but its extent cannot be, estimated till more positive evidence is available." (Vide Bharatiya Vidya Bhavan's History Vol. II, page 616.)

"We have evidence to show that Buddhism, and along with it Indian culture, was spread among the Parthians, the Yuch-chi, the Sogdians and various other peoples of central Asia before the beginning of the Christian Era. Even the Sassanians of the third century A.D. regarded Bactriana as virtually an Indian country and the Oxus, a river of Buddhists and the Brahmanas. The Greek writers always cite Bactriana with India and state that thousands of Brahmanas and ***Samanas*** (Buddhist monks) resided there. The recent explorations in Chinese Turkestan have revealed the existence of a large number of flourishing cities with rich sanctuaries, and introduced us to a new world of Indian culture which calls for a more detailed study."

"The Tarim basin, to which all the three routes led, is popularly known as Chinese Turkestan, and corresponds to the modern province of Sinkiang. This region lies immediately to the west of China.

"It was subsequently a meeting ground of diverse peoples and cultures, such as Indians, Persians, Turks, Chinese, Tibetans, Buddhists, Jews. Christians and Manichaeans, Two roads passing along its northern and southern fringes led from the west of China. Kashgar, on the western border, may be regarded as the starting point of both these routes which met on the Chinese frontier in east at a place called Yu-men-kuan or the Jade Gate, not far from the hills of Tunhwang which contain the caves of the thousand Buddhas."

"Along the southern route there were Indian colonies at Shule or Sailadesa (Kashgar). So-Khiu or Chokkuka (Yarkand), Khotamna (Khotan), and also at Domoko, Niya, Dandan-Oilik' Endere, Lou-lan, Rawak and Miran; and along the northern route at Po-lu-kia or Bharuka (Aqsu district, near Uch-Turfan), Kuchi (modern Kucha), Yen-ki (or Yen-chi) orAgni-desa (modern Qara-Shahr), and Turfan, in addition to various other localities. Future Explorations would no doubt considerably add to this number.

"Buddhism was the prevailing religion in all these localities: This is proved not only by the discovery of images and the remains of Buddhist ***stupas,*** shrines and ***Viharas*** built after Indian models, but also by a large number of Buddhist texts, written in Sanskrit and Prakrit as well as in local languages of Central Asia, and in Indian scripts, both Brahmi and Kharoshthi. Large numbers of secular documents have also been discovered. These are written in Indian languages and scripts on wodden tablets, leather, paper and silk. (Vide Bharatiya Vidya Bhavan's History Vol II, page 638.)

"Khotan was very important centre of Buddhism. Its famous monastery, Gomati-Vihara, was one of the biggest institutions of Buddhist learning in Central Asia. A number of able Indian scholars lived there, and many Chiense pilgrims, instead of coming to India for special instruction,

stayed in Khotan. The learned monks of Gomati-Vihara composed texts which were regarded almost as canonical. (Bagchi, India and China, pp. 14-15)

"There were other Indian colonies on the southern route like Khotan but, beyond archaeological remains, we have no historical information about any of them.

"On the northern route, Kuchi (modern Kucha) was the leading centre of Indian culture. (Cf. S. Levi's account of Kucha in JRAS, 1914. pp. 959 ff.) Its ancient rulers bore Indian names such as Suvarnapushpa, Haripushpa, Haradeva, Suvarnadeva, etc., It was a flourishing city with a number of large Buddhist monasteries and splendid buildings. Kuchi had received Buddhism from India at a very early period and the whole of the local civilization was Buddhist. The literature discovered at Kuchi throws interesting light on the method of studying Sanskrit, the sacred language taught in the local monasteries. The students began with learning the alphabet, and many alphabetical tables have been dug out traced by more or less skilled hands."

"Sanskrit grammar was then studied according to the Katantra system, presumable because it was more fitted than Panini for non-Indians. Then the students made ***verbatim*** translations from Sanskrit into Kuchean. In addition to famous religious texts like ***Udanavarga,*** we have actual examples of astronomical and medical texts treated in this manner. This incidentally shows how, in addition to religion and its handmaid art, Indian astronomy, or rather astrology, and medicine were spread in this region. There was an extensive Kuchean literature, but all the works are based upon Sanskrit originals. At Ming-Oi, west of Kuchi, Brahmi fragments in Sanskrit have been found which belong to the second century A.D., (CII, II. Part 1, p. Lxxiii). Kuchi was also an important centre for the propaganda of Buddhism in other countries."

"Beyond Kuchi, 'Qara Shahr' was also an important Indian colony. It was known as Agnidesa and its kings had Indian names like Indrarjuna, Chandrarjuna, etc. Like Kuchi it also

played an active part in the spread of Buddhism to China and other countries. Another important site is Bazaklik. It was an important Buddhist centre with hundreds of temples which had wall-paintings of Indian monks in yellow robes with names written in Brahmi to distinguish them from other monks in violet robes, with names written in Chinese and Tibetan."

"It is not possible here to refer in detail to all ancient sites which were colonised by the Indians and the antiquities discovered in them. Taken as a whole, the artistic remains architecture, sculpture and painting--and the large number of written texts, discovered in Central Asia, constitute a massive and most enduring monument of Indian culture and civilization which must have been widely spread all over the region in the early centuries of the Christian Era. Although Buddhism was the prevailing religion, Brahmanical culture was not altogether absent. This is proved by the seals with effigies of Kubera and Trimukha, discovered at Niya, and the painted Ganesha at Endere. Both Hinayana and Mahayana forms of Buddhism were prevalent, but by far the largest number of paintings and sculptures belong to the latter."

(Ibid pp. 641—642)

"According to Chinese tradition, Buddhist missionaries from India proceeded to China as early as 217 B.C., but this can hardly be accepted as historical. According to another account, a Chinese general, who led a military expedition to Central Asia in 121 B.C., brought a golden statue of the Buddha, and thus the Chinese first came to know of Buddhism. This is also very doubtful. It is, however, definitely known that in the year 2 B.C., the Yueh-chi rulers in Oxus valley presented some Buddhist texts to the Chinese count."

(Ibid page 645)

"The official account of the introduction of Buddhism into China places the event in A.D. 65. In that year the Han emperor Ming-ti saw a golden man in a dream and was told by his courtiers that it was the Buddha. He accordingly send ambassadors to the west, who brought with them two Indian monks named Dharmaratna (Bagchi (op. cit)

gives the name Dharmaraksha on pp. 7 and 32 and Dharmaratna on p. 217. The last is also given in ***Le Canon Bouddhiqueen China,*** p. 4) and Kasyapa Matanga. These missionaries brought a load of sacred texts and relics on a white horse. Hence the monastery built for them by Imperial order at the captial city was called "The White Horse Monastery." The two monks spent the rest of their lives in China, translating Buddhist texts into Chinese and preaching Buddhism among the people."

"This story is probable, substantially correct. But Buddhism must have also passed into China by the other overland route from India through Burma. There are good grounds to believe that Buddhist missionaries came by this route and were already active in China by the middle of the first century A.D." (Ibid pages 645.)

According to Asokan inscriptions and Mahavamsa Buddhism was preached in the countries adjacent to the western and northern borders of Asokan empire i. e. the five Yona provinces (Uttarajyotisha. Divya Kataka, Simhapura, Urasa, Abhisara,) Kashmir, Sakastan, Daradastan, Bactria, Kucha, Kustana, Yarkand, Khotan, Sinkiang and China, a distance of 800 yojanas (i. e 4000 miles) from the west of Afganistan to China in the east in the time of Asoka. (15th century B.C.)

History of Greece, Sect. 6. Reform of Cleisthenes

"Solon created the institutions, and constructed the machinery, of the Athenian domocracy. We have seen why this mechinery would not work. The fatal obstacle to its success was the political strength of the clans; and Solon, by retaining the old Ionic tribes, had there-with retained the clan organisation as a base of his constitution. In order therefore to make democracy a reality, it was indispensable to deprive the clans of political significance and substitute a new organisation. Another grave evil during the past century had been the growth of local parties; Attica had been split up into political sections. The memorable achievement of 'Cleisthenes' was the invention of a totally new organisation, a truly brilliant and, as the event

proved, a practical scheme, ***which did away with the Ionic tribes, abolished the political influence of the phratries and clans'*** and superseded the system of the Naucraries; thus removing the danger of the undue preponderance of social influence or local parties, and securing to the whole body of citizens a decisive and permanent part in the conduct of public affairs." (5th. century B.C.)

(Vide J. B. Bury's History of Greece p. 211.)

In the fifth century B.C., all the Ionian subdivisions (the denominations) were abolished by legislative decree and the term "Greek" alone was compulsorily employed for all. So in all subsequent writings we find only the term Greek and never the Ionian. So if Asoka's inscriptions had belonged to the 3rd century B.C., they would have mentioned "Greek" princes and not "Yona" princes. The term "Ionian or "Yona" was never used for the "Greeks" ever since the 5th century B.C. Again in the 19th century A.D. the European historains of Ancient India began to interpret the terms " Yavana, Yona" in our Puranas to mean "Greek" and "Indo-Greek" and so we in our confusion have fallen 'Yavana' to mean 'Greek'. ***But really the Greeks were not Yovanas or Yonas.*** Ionia and Ionian were prohibited by legislative decree and 'Greece' and 'Greek' were established in their place. To identify this Yavanas of Bharatiya literature, in our Puranas, as Greeks is an eggregious blunder. The Bharatiyas were not aware of the word 'Greek' in those days. (15th century B.C. in Asoka's time) So it is clear Yavana, and Yona are very ancient words. In later, more recent, times the Greeks settled in Greece, mixed with the Ionians, and inhabited Ionia; Yona and Greek were used synonymously and hence the confusion in history. There were no Greeks in Asoka's time and no Greek states. It was only the Yavana states to the north-west of Bharat that were mentioned in Asoka's inscriptions 1. Abhisara, 2. Urasa 3. Simhapura, 4. Divyakataka 5. Uttara Jyotisha. In addition Yavanas are mentioned in our Puranas in connection with Yavana-pura in the Pandya state in the south and in Pragjyotisha in the east. These Yavanas were all Bharatiya Kshatriyas.

The Yavana Colonies

The Mahabharata War took place in B.C. 3138. Most of the Bharatiya warriors perished in the war. The Sakas, Yavanas and other Mlechchas who fought on the Kaurava side also perished in the war in large numbers. The survivors of these Mlechcha peoples of the north-western regions together with some Aryans to the east of the Indus migrated to the west, to western Asia and thence further west to Europe. The Yavanas were prominent among these emigrants. They were proficient in Astronomy. The Yavana Rishi the author of the Yavana Siddhanta was a Bharatiya Yavana Brahmin. Kalayavana who attacked Sri Krishna with a mighty army of Mlechchas some time before the Mahabharata war was a Bharatiya Yayana Kshatriya. Some of these Bharatiya Yavanas led colonising expeditions and established colonies in Western Asia and later proceeding further west in the Eastern regions of Europe. The region where they settled down in Asia Minor and Europe was called after them 'Ionia' and later the settlers came to be called 'Ionians' To this day some of the islands of the region are called the 'Ionian islands.' They are in the seas to the west and south of Ionia or Modern Greece. Bharatiya culture and civilisation thus spread to Europe through these Yavanas and other colonising branches. In later times some of the uncivilised nomadic tribes inhabiting the forest regions of Northern Europe, among whom were the Greeks, descended upon the southern fertile and civilised regions of Europe after 1000 B.C. The Greeks reached Ionia and plundered the people, destroyed their civilisation and occupied the country as the ruling race. The later Greeks were the descendents of mixed descent, of the conquering barbarous Greek invaders and the native civilised Ionians and called themselves 'Greeks' and their land 'Greece.' They were called Ionians and Greeks indiscriminately and some-times Ionian-Greeks.

Asoka's time from the Puranas

The Mahabharata War.	3138	B.C.
The Reign of the Barhadrathas.	1006	„
	2132	
The „ „ Pradyotas	138	
	1994	
The „ „ Sisunagas.	360	
	1634	
The „ „ Nandas.	100	
The coronation of Chandragupta Maurya.	1534	B.C.

Chandragupta's reign 34 years.
Bindusara's „ 28 „
62 years. 62

Asoka's coronation.— 1472 B.C.

Asoka's reign 1472—1436 B.C.—36 years.

i. e. in the 15th century B.C.

Asoka's inscriptions therefore belong to the 15th century B.C. At that time there were no Greek states in the region of modern Greece and the Greeks as a people were unknown. The Greeks were not Yavanas, the Yavanas were not Greeks. The Greeks of modern history of the 3rd century B.C. should properly be called Iono-Greeks, being a race of mixed descent from the Ionian settlers and the conquering Greek tribes from the north. Their names were also Iono-Greek (mixed) names.

The Yona names of Asoka's inscriptions.	The Iono-Greek names with which they have been indentified.
Amtiyoka.	***Antiyochus-Theos*** II of Syria
Tulamaya	***Ptolemy Philadelphos*** of Egypt
Amtikine	***Antigonos Gonatus.***
Maka.	***Magas.***
Alikya Sudale	***Alexander*** (of Epirus)

In the names of the Greek kings identified with Yona Prakrit names of the Asokan inscriptions there is a similarity only in the beginning but the rest is all a Greek name. There is no clear justification for the identification. Moreover these kingdoms are nowhere near the frontiers of

Bharat or Asoka's empire; Syria is at a distance of 1750 miles from the North-western Frontier-- beyond Ramatha, Hara, Huna, Sakasthana, Iran, Iraq which intervene. Egypt is at a distance of 2400 miles beyond Iran, Iraq, and the Red Sea.

Macedonia- nearly 3000 miles away, (i.e about 600 yojanas only) to the Yavana kingdoms mentioned in the inscriptions are described as states beyond the borders of Asoka's empire. If we take the boundary of his empire to have extended up to Taxila, on the north-west, the Bharatiya Yavana king-doms of Abhisara, Uraga, Simhapura, Divyakataka, Uttara-jyothisha, the five Yavana states would be on the frontiers (North and North-west) of Asoka's empire. But it is absurd to argue that 'Cyrene,' the Greek colony in Africa, which lay thousands of miles away from the frontiers of India, was a border State of 'Asokan Empire. 'Cyrene' lay to the west of Lybia, a non-Greek territory, and it could never have been described as a border state of Asoka's kingdom. Frontier states of adjecent countries should be touching the frontier borderline. In this sense Egypt, Syria and Mace-donia and other Greek states of the 3rd century B.C., cannot have been the Frontier states of the supposed Asoka's empire of the 3rd century B.C.

Only if we identify the Bhatatiya Yavana states of the 15th century B.C., (i.e modern Afganistan), as the frontier states of the inscriptions, the length of the entire range of Buddhist religious influence on the north of Asoka's empire mentioned in the inscriptions will work out — from modern Afghanistan to the east coast of China — nearly 800 yojanas as mentioned in Asoka's inscriptions.

So "Amtioka" was a Bharatiya Yavana prince not an Iono-Greek or Greek Prince. He was the contemporary of Asoka. ***His age was from 1472-36 B.C.*** The "Yavana" of Northwest Bharat became Ionian in Asia minor and Greece and mixing with the Greek the Ionian became Iono-Greek and then by order of the Government of Ionia or Greece the Iono-Greek became "Greek" and the Country "Greece."

Authenticity of Greek Histories.

It is worthwhile noting in this connection a passage on Megasthenese by Rhys Davids in his Buddhist India pp. 172, 173.

"The work of Megasthenese has been lost. The fragments that survive in quotations by later authors have been collected by Schwanbeck and translated in Mr. M.C. Crindle's excellent work, Ancient India. Where, what is evidently intended to be a quotation from the same paragraph of Megasthenese is found in more than one of the later Greek authors, the various presentations of it do not, in several cases agree. This makes it certain that these quotations do not always give the exact words of Megasthenese, and throws considerable doubt on the correctness of those quotations, which being found in one author only cannot be tested. A number of these quotations contain statements that are glaringly absurd-accounts of Gold digging ants, men with ears large enough to sleep in, men without any mouths, without noses, with only one eye, with spider legs or with fingers turning backwards, Strabo calls these stories mendacious. But they are evidence, rather, of the small amount of the critical judgement of Megasthenes."

(Vide, 'Buddhist India,' By Rhys Davids, p. 172, 173)

Authenticity of Buddhist Chronicles:-

Prof. Rhys Davids writes in his "Buddhist India" Page 184 to 186, about the four principal Buddhist Chronicles :-

"We have four connected narratives dealing with Asoka. These are:

1). The Asoka Avadana, in Buddhist Sanskrit, preserved in Nepal.

2). The Dipavamsa, in Pali, preserved in Burma.

3). Buddaghosa's account in his commentary on the Vinaya.

4). The Mahavamsa, in Pali, preserved in Ceylon.

Of these the first was composed in the Ganges valley. The author and date are unknown; but it is probably as late as the third century of our Era. It forms one of a collection

of legends called the Divyavadana. The exact force of this title is somewhat ambiguous. ***Avadana*** means a story but as it is used exclusively of the life-story of a person distinguished in the religion, the collection corresponds to the ***Vitae Sanctorum*** of the Christian Church. We know so little, as yet, of the literature in Buddhist Sanskrit that we cannot form any clear idea of the method by which the tradition it has preserved was handed down.

It is otherwise with the other three. We know that there were two great monasteries at Anuradhapura in Ceylon the Great Minister and the North Minister. There the canonical books were handed down, in Pali; and commentaries upon them, in Sinhalese, interspersed with mnemonic verses in Pali. In the fourth century of our era some one collected such of these Pali verses as referred to the history of Ceylon, piecing them together by other verses to make a consecutive narrative. He called his poem, thus constructed the Dipavamsa, the ***Island Chronicle.*** The old verses were atrocious Pali, and the new ones added are not much better. Then, as the old ones were taken, not from one commentary only' but from several, we get the same episode repeated in different verses. Added to this the work was supplanted in Ceylon by the much better-written book called the ***Maha vamsa***, or ***Great Chronicle; and was completely lost there.*** The present text, ***which is corrupt, has been restored,*** in the excellent edition by Professor Oldenberg, from MSS., all of which are derived from a single copy that had been preserved.

Shortly after the Island Chronicle was composed, the celebrated Buddhaghosa, a brahmin from Behar, came over to Ceylon, and rewrote in Pali the old Sinhalese commentaries. ***His work supplanted the latter, which are now lost,*** and is the only evidence we have of the nature of the ancient tradition. He quotes, from the old Sinhalese commentary, a number of the mnemonic verses also contained in the Island Chronicle, and gives us, in Pali, the substance of the Sinhalese prose with which they had originally been accompanied.

A generation afterwards Mahanama wrote his great work' the Maha-vamsa. He was no historian, and had, besides ***the material used by his two predecessors, only popular legends to work on.***

But he was a literary artist, and his book is really an epic poem of remarkable merit, with the national idol Dushta Gamini, the conqueror of the invading hosts of the Tamils, as its hero. What he says of other kings, ***and of Asoka amongst them***, is only by way of ***introduction, or of epilogue,*** to the main story.

I have compared historically the various versions of one episode in these and other narratives (that of Asoka and the Buddha relics), and have shown how interesting are the results to be derived from that method. To retell such an episode in one's own words may be a successful literary effort, but ***it would be of no historical value. It gives us merely a new version, and a version that had not been believed anywhere, at any time, in India.*** By the historical method, a few facts of importance may yet be gathered from amidst the poetical reveries of these later authors."

(Buddhist India, By Rhys Davids. pp. 184-186)

From the above quotation of Rhys Davids it may be inferred that the above Buddhist chronicles and the statements of Megasthenes are untrustworthy and useless for history. They are not authentic records as the modern historians make us to believe.

Tampered Ceylon Chronicles become 'useful records' for supporting the Post-dating of Maurya Dynasty.

"It may be human to kick down the ladder by which one has just climbed up. But we need not do so, in this case, with too great violence. We may want it again. And it jars upon the reader to hear the Chronicles called the mendacious fictions of unscrupulous monks. Such expressions are inaccurate; and they show a grave want of appreciation of the points worth considering, Just as in the case of Megasthenes or of the early English

chroniclers, so also in the case of the Ceylon chroniclers, it would be unreasonable to expect that sort of historical training which is of quite recent growth even in Europe. The Ceylon Chronicles would not suffer in comparison with the best of the Chronicles, even though so considerably later in date, written in England or in France. The opinion of scholars as to the attitude to be adopted towards such works is quite unanimous. The hypothesis of deliberate lying, of conscious forgery, is generally discredited. What we find in such chronicles is not, indeed, sober history, as we should now understand the term, but neither is it pure fiction. It is good evidence of opinion as held at the time when it was written. And from the fact that such an opinion was then held we can argue back, according to the circumstances of each case, to what was probably the opinion held at some earlier date. No hard words are needed: and we may be unfeignedly grateful to these old students and writers for having preserved as much as we can gather from their imperfect records.

It may be asked, perhaps, why we do not try to save the intellectual effort necessary to balance probabilities in later accounts that cannot be entirely trusted, by confining ourselves exclusively to the contemporary documents, the inscriptions? The answer is that such a method would be absurd; it would not even save trouble. The inscriptions are scanty. The text of all of them together would barely occupy a score of these pages. They give only a limited view of the set of circumstances they deal with. Royal proclamations, and official statements, are not usually regarded as telling the truth, the whole truth, and nothing but the truth. To put it mildly, there is economy of candour in these documents, intensely interesting though they are. And they are enigmatic. It is not possible to understand them without the light thrown upon them by the later accounts. It would only add to their difficulty to reject, for instance, the identification of the Piyadassi of the inscriptions with the Asoka of the literature, or the fact of his relationship to Chandragupta, or of his capital having been

at Pataliputra, or any other of the numerous side-lights to be drawn from the Chronicles." (Buddhist India By Rhys Davids pp. 182—184)

The game of rejecting Indigenous accounts in order to discredit the Indians and their histories was played by European historians not only in India but also in Ceylon, China, Egypt and Greece. They interpolated several things in Ceylon chronicles calculated to support their fictitious theories of Indian chronology. ***It is an instrument*** of discrediting Indian history that Rhys Davids and others lateron which has been previously denounced as forgeries by the western historians. In a similar way the genuine Rajatarangini was denounced by western scholars and later when it had been sufficiently tampered with by Dr.Buhler who had carried this book to England, the western Indologists began to praise it, as it stood from the fourth Taranga. This tampered and mutilated version of Rajatarangini was used by the western scholars to support their wrong theories. Thus the western Indologists were adepts in rejecting Indigenous records, tampering them and again use the tampered version against the genuine history of the country.

History of Iono-Greeks

The history of modern Greece begins with Herodotus (480 B.C.) He was rather ingenious in developing the accounts he gathered with the free indulgence of his own fancy. "The story has no historical value, but it has artistic significance in the narrative of Herodotus."

(Vide History of Greece By J.B. Bury Ed. 1916 p. 244)

Prof. Bury writes thus of the history of the second war with Persia by Herodotus:-

"No tale is more delightful than this tale as Herodotus tells it, when we take it simply as a tale; ***and none illustrates better the story shaping genius of the Greeks.*** Historical criticism of it is another matter. We have to seek to extract what actually happened, out of the bewildering succession of daring exaggerations, and native anecdotes, fictiti-

ous motives, oracles, not to speak of miracles, in most of which, the reflected light of later events invisibly altering the truth, while much is coloured by the prejudices and leanings of the Athenians from whom Herodotus seems to have derived a great part of his record." (Bury's History page 295)

With reference to the strength of the Persian army with which Xerxus invaded Greece, in the description of the second Persian war by Herodotus, Prof. Bury says:-

"It is needless to say that these numbers are wholly fabulous; The figures which Herodotus gives as to the number of the fighting men are false and the principle of his conjecture that the total number of the host was double that of the fighting men is also fallacious."

(Bury's history pp. 268, 269

The story book of Herodotus is unreliable for historical purposes. Except to infer that some important events must have been at the basis and inspired his accounts, they serve no other purpose in constructing the history of Greece. Even the records of Herodotus have not been preserved. What we now have, passing for the records of Herodotus, are the later reconstructions of the same by subsequent historians, after the Originals were destroyed, by free admixture of their own fancies with the remnants and recollection of the originals.

Authentic history of Greece begins with Philip, the father of Alexander the Great. The socalled history of the previous times is all full of ambiguities, conjectures and fanciful tales.

"It was the poets of the school of Hesiod in the 7th century who did most to reduce to a historical system the legends of the heroic age. Their poems are lost, but they were worked up into still more complete and elaborate scheme by the prose logographers or story writers of the sixth and fifth centuries B.C., of whom perhaps the most influential were "Hecataeus" of ***Miletus*** and "Acusilaus" of ***Argos.*** The original works of the logographers have also perished, but their teaching has come down to us fully enough in the works of later compilers and commentators." (Vide J.B.Bury's History of Greece. p.79)

Herodotus, (480 B.C.) one of the Iono-Greeks, who set about to write a history for his people who had no history, of any kind till then, went from place to place and house to house, gathered all the grandmother's stories current among the people, having been preserved by tradition, developed and shaped them with his invention and imagination and constructed the socalled just history of the Greeks. When his book passed out of existence, other writers of later times e.g. Hecataeus who could remember and recollect some of his stories, developed them into elaborate prose treatises which included the contribution of their own imagination. Those histories are all perished. The socalled later histories of Greece are said to be the recollections of the later writers who named them after 'Herodotus' and 'Hecataeus.' The history of Greece by J.B. Bury, 1916, recognised now as the standard and authoritative history of ancient Greece is based on such quite unhistorical sources, mere grandmother's stories and imaginative recastings of them. While it is stated in his sources Herodotus and Hecataeus that the ancestors of the Greeks had emigrated to Greece from somewhere else, Prof. Bury asserts that the Greeks were living in Greece long before 3000 B.C., and some of them, known as Ionians, migrated from there to Asia Minor, colonised and named it Ionia, quite contrarily to truth. But he has not offered any explanation for the evolution of the word Ionian from the word Greek. Thus the western people and their historians endeavour to establish that their forefathers in the distant past were the original inhabitants of their lands and that some of them migrated to other lands in later times established colonies and spread and extended their sway over other lands, distorting and adapting the traditional stories and sources of their history to suit the flattering thesis. By confident assertion and regular repetition such false versions come to be accepted as facts of real historical validity in course of time, in one or two centuries more. This endeavour on the part of the European historians is quite the reverse of the attitude of our Indian historians who, slavishly accept the hypothesis of their audacious

masters without having the courage to question their false assumptions. Our historians, on the advice of the European orientalists reject the unequivocal history of Bharat available in ancient Sanskrit literature. This history is briefly narrated as it relates to the remote and immemorial past and is given with details as it relates to the post-Mahabharata period i.e. the period after 3138 B.C. They believe implicitly and unthinkingly that our history begins in 650 B.C. This is, needless to say, highly regrettable. While it is stated clearly in our ancient texts, --The Rig Veda, The Manu Smrithi, our Epics and Purnas, that the origin of the human race itself took place in Brahma-Varta, a part of Arya-Vartha, all these statements are ignored and neglected or atleast distorted and misinterpreted to reduce the antiquity of our history and civilisation, in conformity with the machinations of the western historians.

With the full encouragement of the educational department of the Government, these false historical theories are gradually spreading among the students and the general public although the more thinking section of the scholars and lay people, and also the national tradition continue to codemn them. Such historians and their histories now enjoy respect and wide publication among many English educated Indians in the country.

Even the Government of Independent Bharat is manned by persons bred upon such false histories from their school days and relies for advice on such historical problems upon scholars of this type, the same false and distorted history of our country continues to be taught to our young, and the attempts of our Government to reconstruct the history of ancient Bharat with the advice of such historical scholars are bound to prove futile. Unless there is a distinct change in this state of affairs and the services of Sanskrit scholars with unbiassed and dispassionate minds and historical outlook are utilised for the purpose, the true history of Ancient Bharat or of the human race for the matter of that will not be possible of reconstruction. Bharat may have to wait some time longer for such a consummation. Although the

necessary and adequate historical material for the reconstruction of the true history of the entire world is available in our ancient literature, epics and Puranas which therefore deserves the respectful attention of all the civilised nations of the earth, and although Bharat has attained at last political independence of a sort, our people and even our scholars, especially our historical scholars have yet to shed their intellectual slavery which has held possession of them for centuries. Our historical scholars are still found to be incapable and reluctent to think for themselves and take independent decisions on controversial questions with intelligence and dispassionateness but endeavour to come to conclusions which conform to the previous biassed determinations of European orientalists, who, however, were actuated by too much of arrogance, pride and self-interest and consistantly attempted to belittle the achievement and glory of other nations and races. There is no reason absolutely to care for comformity with the findings of such provedly biassed scholars just like the gullible fool in the story who was deceived by the repeated assertions of deliberate rogues into believing the black goat on his shoulders to be truely a black dog, our historians have come to believe blindly that there is no reliable historical material at all in our ancient Sanskrit literature simply because it has been so asserted by the European orientlists. There can be no parallel to such intellectual slavery anywhere in the history of the world.

Mahamahopadhyaya Dr. Haraprasada Sastry writes:-

"In the eighties my European friends advised me not to touch the Ramayana, the Mahabharata and the Puranas for the purpose of getting Indian history from them. They worked hard with coins, inscriptions, notices of foreign travellers, archaeology, sculpture, architecture for extracting chronology and history from them. In fact they studied every thing but the Puranas. But lo! Mr Pargiter and Mr. Jayaswal now produce a chronology from the Puranas themselves which agreed in the outline prepared with so much toils of nearly 150 years by Orientalists.

The last work of Mr. Pargiter is on the reliability of Indian traditicns, i.e; on the Puranas generally. He says that there is nothing in the Puranas to show that the Kshatriyas came from the west. His idea is that they all came from the mid-Himalayas. But this is not the place for going into detail of what Mr. Pargiter and Mr. Jayaswal say. All that the present address is concerned with is that they rescued the Puranas from the disrepute in which they were placed and heightened the respect for them." (Vide, J. B O. R. S. Vol. XIV· p. 325, 326)

He further writes;-

The Puranas and specially the Maha-Puranas, are rich mines of information on ancient Indian subjects, and the best way for the beginner is to study the Garuda-Purana. It gives all things in one place in the briefest manner.

The operations in search for Sanskrit manuscripts have brought to light this vast mass of Puranic literature. But much remains to be done yet. Few Puranas are complete. Old recensions are to be sought for; new manuscripts are to be brought to light, and its luxuriant growth for cenutries. are to be laid bare before an appreciative public. For this purpose a well-organized institution should be started and encouraged under the supervision of scholars of mature understanding and wide outlook." (Ibid, p. 340)

"Trained in a system of education which is a poor and perverted imitation of what the west had long ago rejected *we have never learnt how to study and appreciate our own past, and no wonder that we should so often exhibit our colossal ignorance of it in all that we are doing today to rebuild our country on the true basis of our national life, as we conceive it. The impact of an alien culture has dulled in us the power to feel what we really are as a race, a race with a magnificent past* whose meaning and purpose are being rediscovered and reaffirmed and shown to us in their proper light by a seer like Sri Aurobindo."

"As we glance through the pages of Sri Aurobindo's book on Indian polity, mentioned above, a book small but closely packed with the thoughts and ideas and visions of a seer, we feel transported back to those splendid days of our past when India showed her imcomparable political genius in the building up of powerful republics and vast empires and in administering them with superb efficiency and in accordance with the spiritual bent of her mind, enabling the free individuals in them to live up to the highest ideals of the race, so that there might grow up a collectivity comprising such individuals, and moving towards a perfect form through the perfection of its human constituents.

"Where is the text-book that has dealt with this deeper truth underlying India's political endeavours?

"Foreign writers have distorted facts and desecrated the pages of Indian history with fabrications in order to prove to the world the weakness of our ancient corporate organisations, and our incapacity to govern and build up any homogeneous and progressive body-politic. Even some of our own scholars are not free from such false notions. Moreover these ideas find support in another wrong view, also widely held, that India had her attention always fixed on the contemplation of the spirit to the total exclusion of the things of life. Sri Aurobindo's luminous essay is a flat contradiction of such myths. It exposes and nails to the counter once for all the utter absurdity of such statements. If India was great in her material pursuits, for she regarded them, according to ***Arthashastra***, as the basic condition of her spiritual endeavours. India would not have been able to live the rich and colourful life that she has done through the ages, had her people rejected life as a mere illusion." (Vide The Vision of India by Sisirkumar Mitra, pages, 120, 121.)

A Happy Reaction

Several readers of my books have been writing to me urging the necessity of attacking more strongly the writings of the western indologists and their eastern followers, calculated to damage and defame our ancient civilization, religion and culture. I give below a typical letter I have received from London.

Text of the letter

From:-
Sri M.D. Thakore
Hon. Secretary,
Hindu Association of Europe,
31 Polygon Road,
Euston London, N.W.I.
10— 8 — 1955.

To
Pandit Kota Venkatachelam,
Gandhinagar,
Vijayawada-2.

Respected Panditji,

I am obliged to you for recovering by V.P.P. your invaluable Book "Plot in Indian Chronology" and also "Age of Bhagavan Buddha"

It is a great relief to me that atleast there are few, and if not a few, at least, one scholar in our country in your esteemed self, who does not blindly follow every word uttered or written by western arrogant and biassed authors. Hence I wish, nay beg of you, since you can reply to the worthy people I mention in English which is the only language they could understand. The so called Indian History of India sponsored by Bharatiya Vidya Bhavan Chow-patty, Bombay, in numerous volumes. Among them at least the Vedic Volume is out. There if you read the summary of the teaching, value, meaning, significance, merit, Poetry etc., Vol I, pp 117" or so seemed to be (as it is supposed to have) the imprints of historians like Sri R.C. Mazundar and his colleagues, so Subversive of our ancient religion that were any young Hindu readers to believe these historians, they would lose faith in Hinduism. I have been drawing attention of various persons. But now at last I feel if you feel disposed

to answer them nothing can be more appropriate and effective. Because that para of summary of our "Vedas" by scholars westernized and unable to grasp its esoteric meanings is far more destructive of our religion and culture than any plot of chronology western scholars could achieve; especially because the book is supposed to be the result of the work by Indian (Hindu) scholars. In reality so far as the Vedas are concerned they are so ignorant that they have simply summarized what western enemies of our religion have said about Vedas. No where is no mention of the views of either Dayananda Saraswati (Founder of Arya Samaj), Aravinda Gosh or Pundit Satvalekar of Pardi (Surat, Sugerala, Bombay Presidency, India)

With Best Wishes for your long life.

Yours Sincerely,

M.D. Thakore. (Sd.)

In an appendix to this letter M. D. Thakore has sent to me a copy of the following passages from Vol. I "Vedic Age" by Dr. R. C. Muzundar and Dr. A. D. Pusalkar, published by the Bharatiya Vidya Bhavan, Bombay.

"This Rigveda is neither an historical nor an heroic poem, but mainly a collection (Samhita) of hymns by a number of priestly families, recited or chanted by them with appropriate solemnity at sacrifices to the gods. Naturally it is poor in historical data." (The Vedic Age, Vol. I, pub. 1951 Ch. XII, p. 225.)

"The Rigveda is not-as it is often represented to be a book of folkpoetry; nor does it mark the beginning of a literary tradition. Bucolic, heroic, and lyrical elements are not entirely absent, but they are submerged under a stupendous mass of dry and stereotyped hymnology dating back to the Indo-Iranian era, and held as a close preserve by a number of priestly families whose sole object in cherishing those hymns was to utilise them in their sacrificial cult. Of natural outpourings of heart there is not much to be found in the Rigveda, for the hymns were part of an elaborate ritual which gradually came to be regarded as capable not only of persuading but also of compelling the gods to do the bidding of the officiating priests. This magico-religious attitude

of mind found fullest expression later in the Mimamsa philosophy in which the gods were retained only in name and the ritual itself came to occupy the place of the Gods." (The Vedic Age, Vol. I, Pub. 1951, p. 226.)

"Most of the hymns were not composed as such, but were mechanically manufactured out of fragments of a floating ananymous literature, and the process of manufacturing hymns in this manner must have continued for a long time".

(The Vedic Age, Vol I. pub. 1951, p 227 Chap XII.)

I have referred those passages to my friend Sri Jatavallabhula Purushottam M. A. (Vijayawada) for his opinion and I gladly publish below his reply to such writings:—

"My objection to such passages is not merely on grounds of history. These remarks of the author lay the axe at the root of Hindu religious connections. What authority has a historian to damn the sacred literature of a community in this manner ? It cannot be said that a historian cares for truth but not for the religious sentiments of communities. Truth is entirely on the other side. Eminent scholars have expressed high admiration for Vedic poetry and Vedic theology and Philosophy. The following passages from a book published by the Bhavan itself are enough to contradict the remarks in the previous publication of the Bhavan and the publication of the latter volume "The call of the Vedas" By Dr. Abinash Chandra Bose, may be said to constitute an atonement for the publication of the Bhavan."

"It is usual to describe Vedic poetry as primitive. If, by 'primitive poetry' is meant tribal song on folk ballad, then nothing could be farther from the fact. No primitive poet ever sang:

Thought was the pillow of her coach,

Sight was the unguent of her eyes.

(R.X 85. 7)

"If we should call Vedic poetry primitive, we should do so with reference to its pristine purity and its freedom from the malaise of the later civilisation. (Our people have got a better (name for the Vedic age Krita (or Satya Yuga.) It takes life in its fullness, no maladjustment being caused by the loss of balance

between the primary biological instincts (search for food, fighting for safety, conjugal love) or between the active and contemplative faculties of the mind (a perfect harmony between 'Brahma,' spiritual power, and kshatra political power, being sought) or between matter and spirit. We do not find in the Vedas any evidence of the tragedy of the divided soul, and the anguish and misery that accompany it, nor even the oppressive sense of cosmic tragedy with the profound melancholy induced by it (as we find among the Greeks). Nor do we come across signs of repression or self-torture, accompanied by morbid sin-consciousness, sometimes found to be acutely felt among followers of the Hebraic religions. No negative attitude, induced by disillusionment or frustration, as found in Buddhistic and post-Buddhistic sects in India itself no world-weariness, is in evidence in the Veda. Vedic sages are positive, in their acceptance of life and death and life's struggles and imperfections; positive, too, in their acceptance of the ultimate values-of truth, goodness, beauty-and of Eternal Law (Rita), and the Ultimate Reality. They are intensely religious, in the sense of feeling the living Presence of the Divine in the beauty and glory of the universe (Vibhuti yoga) of finding in their souls the strong urge of love and giving an adequate expression to it in terms of song. Vedie poetry came out of a joyous and radiant spirit, overflowing with love of life and energy for action, and looking up with serene faith to the Divinity for support and inspiration. Because the Vedic sages loved life as well as God, every wish of theirs for the good things of the earth took the form of an ardent prayer and the prayer often took the form of song which tried to reach 'the Supreme Lover of song'. (R. I. 10-12). The sages, including women among them, placed themselves under the discipline of 'Satya' (Truth) and ***'Rita'*** (Eternal Order) as well as of ***'Tapah'*** (spiritual ordour, superseding animal life). They were pure (suchi) in their mental make-up, dedicated to a pure-way of life(suchi-vrata) and were transported by spiritual exaltation and what they accepted as divine inspiration. Their word (Vak) was, for them a revelation in their soul of the inner truth of reality, which they creatively received.

"Whatever was noblest and stainless and secretly treasured" in "the first and foremost speech" sent by "Brihaspati" was

revealed by him with love" to "the sages, "who have created the word, straining it through their spirit" It is the word that binds men in "friendship".

(R. X. 71. 1.2)

"In their purity, austerity and power, the Vedic hymns have appeared to me like fresh, clear streams gushing out of a rocky mountain. But this analogy of mine has been anticipated by the Vedic sage himself:

giri bhrajo normayo madanto
Brihaspatim avyarka anavan—
Like joyous streams bursting from the mountain
Our songs have sounded to Brihaspati.

(R. X. 68.1)

"The Vedic language is marked by extreme economy of expression. It is often compact to the extent of being cryptic. And one frequently feels that more is meant than meets the ear. The beautiful pictures of life and nature seem to carry some deep, hidden meaning. The term ***'guha-hita or guha-nihita'*** has often been used in the Vedas to indicate a mystical truth. The very sound often makes a deep, symbolic impression. The wise men of India, from the immediate successors of the Vedic sages right down to our times, have searched for and discovered the revelation of the deepest spiritual truths in the Vedas.

"The visions of the beauty of life and nature in the Vedas are extremely rich in poetic value. Perhaps nowhere else in the world has the glory of dawn and sunrise and the silence and sweetness of nature, received such rich and at the same time such pure expression.

"If great poetry is the combination of what have been called 'the emphasis of sound' and 'the emphasis of sense', if it unites imagery and melody into a complete whole, then there is no truer or greater poetry than we find in the finest of the Vedic verses.

"It is surprising to find that the Vedic sages were quite confident about the future of their poetry. Two personified Rivers, addressing a sage-poet, say:

"eta evacho jaritar mapi mrishta

a yat te ghoshan uttara yugani"
"Forget not, Singer! this word of thine,
which after-ages will resound."

(R. 111. 33-8)

(Vide. 'The call of the Vedas', By Dr. A. C. Bose. M. A. P. H. D') Intro. P. 3, 4, 5, 6.)

"The historical superstition that the Aryans came from outside India that has done so much havoc to our religion and culture prominently figures in this volume as in the volumes written by westerners on the subject. The assumption that the Vedas are only a few thousand years old makes the authors of this volume blind to the desirability of examining or accepting the theory of our ancients that the Vedas are 'Anadis' and "Apaurusheyas." They call this a rationalistic Age and I fail to understand how rationalism is consistent with the supertitious assertion that the Aryans came from outside India and the Vedas are of recent origin. The date of the Vedas as also the theory of Aryan invasion has never been proved by any scholar so far. The Hindus have a right to demand the westerners and their Indian followers to withdraw what all they have said on these points. The damaging remarks that these historians pass on the Vedic religion are highly offending to our religious and cultural sense no less to truth. Their remarks of Vedic gods betray their ignorance of the Vedas. None else except those proficient in the original Vedic literature is competant to give a picture of the theological, religious and Philosophical aspects of Vedic literature."

Meaning of the Vedas.

Dr. C. P. Ramaswamy Aiyar

"The study of the Vedas is not merely a cultural appurtenance, but is full of deep. symbolic significance and besigned really to effect the mental and spiritual regeneration of the people. It is deplorable to notice that certain unintelligent ways in which the Vedas had been approached and commented upon recently even by learned men. One group of people considered the Vedas as a human document dealing with the exploits of Vayu, Agni, and so on typifying either the forces of Nature or embodying certain personalities. There were others who considered the Vedas as having a meaning not apparent on the face of it, but denoting something scientific, literary meteorological, astronomical and so on.

"There were others who treated the Vedas as geological document. Quite recently another school of ingenious writers had come to be established. There was a book called, "The Vedic India" published sometimes ago under the auspices of the Bharatiya Vidya Bhavan. That book contained contributions by Professors and Doctors of Literature and Philosophy hailing from several Universities and centres of learning. The whole idea underlying that book was that the Rig-Veda was practically a concoction of the Brahmins, the Sama Veda was of course a musical text-book. So far as the Yajur-Veda was concerned, it was a sacrificial treatise mainly devoted to the preparation of the 'Vedi' and the actual implementation of sacrificial rites. The Atharva Veda, according to them was a chronicle of the gradual conquest by the less evolved Aryan group of the more evolved Aryan group.

"It seemed that if they were not to be observed with any of the conceptions and approached the Vedas as a humble and inquiring student, they would see that there were interpretations available which made out the Vedas to be no infant lispings of an evolving civilisation, nor the juvenile pranks of a group of men who were emerging from barbarism to comparative civilization.

In my view that interpretation alone was correct and valid which dealt with the Vedas as a manual not only of worship, but of the imaginative concept of the Universe.

"The word 'Anna' occurring in the Vedas did not mean the material food, but meant a form of creative energy. It was clear that out of the Universe, out of sunlight and certain gases came all the Anna. What Anna meant really had now been proved to be the various forms of energy transmuted into substantial forms. The Vedas are to be regarded as scriptures designed to rest the minds on basic conceptions and to give refuge and consolation. If that was so, their study would be of great importance.

"Our ancestors had laid emphasis on Nada or Sabda and they came to the conclusion that certain sounds uttered in the proper manner with proper intonation, with the proper iteration and reiteration, produced certain metaphysical, psychological and physical effects. That was a truth which was being proved over and over again." (Vide "The Divine Life" Vol.XVII No.12 December 1955, P.376; Sivananda Nagar Post office, Rishikesh, U.P.)

Praise of the Vedas by Eminent Western Scholars

It may be said to the credit of some eminent western scholars that they could appreciate and admire the greatness of the Vedas. The following are only a few of the many complimentary remarks on the Vedas by the western scholars. It is deplorable that some of the Indian followers of the western scholars who closely imitate their masters in other respects fail to be in their company in their praise of the Vedic literature.

Max-Muller:-

"The Vedic literature" opens to us a chapter in what has been called the education of the human race, to which we can find no parallel any where else.

(India-What can it teach us? Page.89)

"I maintain that to everybody who cares for himself, for his ancestors, for his history, for his intellectual development a study of Vedic literature is indispensable."

(India-What can it teach us ? Page, 121)

"The Vedas are the oldest of books in the library of Mankind." (Ibid)

Max-Muller:

"It (a new world of ancient Vesic literature) possesses one charm, it is real, it is of natural growth, and like everything of natural, I believe it had a hidden purpose, and man intended to teach us some kind of lesson that is worth learning, and that certainly we could learn nowhere else."

"The Veda has a two-fold interest. It belongs to the history of the world, and to the history of India. In the history of the world, the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere and gives the very words of a generation of men of whom otherwise we could form but the vague estimate by means of conjectures and inferences. As long as man continues to take

an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Áryan branch of mankind, will belong forever to the Rig-Veda."

(History of Ancient Sanskrit Literature. P.63, Ed. 1859)

"The Veda, I feel convinced, will occupy scholars for centuries to come, and will take and maintain for ever, its position as the most ancient book in the library of mankind."
Vide the Rig-Veda Samhita Translated and explained--By Max-Muller Vol. I. Ed, 1869 Preface page X.)

Max—Muller:

"I feel convinced that, placed as we are here in this life, we have lessons to learn from the Veda, quite as important as the lessons we learn at school ....etc.

"I do believe that not to know what a study of Sanskrit and particularly a study of the Veda, has already done for illuminating the darkest passages in the history of the human mind, of that mind on which we ourselves are feeding and living, is a misfortune, or, at all events, a loss, just yet I should count it a loss to have passed through life without knowing something, however little, of the earth and its geological formation, of the movements of the sun, the moon, and the stars and of the thought, or the will or the law, that governs these movements."

"The Vedic religion was the only one the development of which took place without any extraneous, influences and could be watched through a longer series of centuries than any other religion." (Max-Muller's India Page. 124)

"In India alone, and more particularly in Vedic India, we see a plant entirely nurtured by native air. For this reason because the religion of the Veda was so completely guarded from all strange infections, it is full of lessons which the student of religion could learn nowhere else." (Ibid. Page. 125)

"I think I may say that there really is no trace whatever of any foreign influence in the language, the religion or the ceremonial of the ancient Vedic literature of India."

(Ibid. Page. 140)

"Philosophy is the highest religion, and the oldest name of the oldest system of philosophy in India is Vedanta, that is, the end, the goal, the highest object of the Veda."

(Max-Muller's India, Page, 244)

"To the present day India acknowledges no higher authority in matters of religion, ceremonial, customs and law than the Veda, and so long as India is India nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu from his earliest youth, and pervades in various forms the prayers even of the idolater, the speculations of the philosopher, and the proverbs of the beggar." (Ibid. Page. 250)

"For purely practical reasons therefore, ... an acquaintance with their religion, which is founded on the Veda, and with their philosophy, which is founded on the Vedanta, is highly desirable." (Ibid. Page. 250)

"It is due almost entirely to the discovery of the Veda that we, in this nineteenth century of ours have been allowed to watch again these early phases of thought and religion which has passed away long before the first beginnings of other literatures. In the Veda ancient city has been laid bare before our eyes which in the history of all other religions is filled up with rubbish and built over by new architects."

(Ibid. Page. 224)

"The Europeans 'are still on the mere surface of Vedic literature', and must not reject it as useless if they do not find in it corroboration of their preconceived theories of anthropology and sociology."

(India What can it teach us? P. 133)

"To fathom ancient India, all knowledge acquired in Europe avails nought; the study must recommence as the infant learns to read, then, you will have been

initiated, and India will appear to you the Mother of human race, the cradle of all our Traditions.

(Ibid. Page. 17)

"Sanskrit literature, if studied only in a right spirit, is full of human interests, full of lessons which even Greek could never teach us."

(Max-Muller's India, Page 5)

"Although there is hardly any department of learning which has not received new light and new life from the ancient literature of India, yet nowhere is the light that comes to us from India so important, novel and so rich as in the study of religion and mythology."

(India, What it can teach us, P. 140)

"The Rig-Veda etc, are the oldest literary documents.'

"The sacred Hyms of the Brahmins stand unparalleled in the literature of the whole World and their preservation may well be called miraculous."

(Rig-Veda Samhita. Vol. LIXXX)

"Sanskrit--will open before you large layers of literature, as yet almost unknown and unexplored, and allow you an insight into strata of thought deeper than any you have known before, and rich in lessons that appeal to the deepest sympathies of the human heart."

(India What it can teach us? P. 14)

"In that study of ourselves, of our true selves, India occupies u place second to no other Country. Whatever sphere of the Human mind you may select for your special study, whether it be language or religion or mythology, or philosophy, whether it be laws, or customs, primitive art or primitive science, every where, you have to go to India whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only."

(Ibid. Page. 15.)

"The Aryans are the fathers of the most natural of natural religions." (India-What can it teach us? P. 15)

"Sanskrit literature opens to us a chapter in what has been called the education of the Human race, to which we can find no parallel anywhere else. (Ibid. Page. 89)

"In the history of the world, the Vedas fill a gap which no literary work in any other language could fill.

(Wilson's Essays Vol. III Page. 339)

"There is no monument of Greece or Rome" he asserts. 'more precious than the Rig—Veda."

(Paper on the Vedas read before the International Literary Association at Paris, 14 July 1884)

"It (the Yajur Veda) was the most precious gift for which the west had been ever indebted to the east."

(Wilson's Essays Vol III Page. 304)

"Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world. (The Rig-veda)

(The Secret Doctrine—By Madam Blavetsky 3rd and revised) edition 2nd Vol. Page. 20)

"The age of this venerable hymmal (Rig—Veda) is unknown."

(His. of the Indian People, By. W. W. Hunter Page. 45.)

"They (the Vedas) are without doubt, the oldest works composed in Sanskrit."

(Historical Researches by Prof. Heeren. Vol. II. P. 164)

"Even the most ancient Sanskrit writings allow the Vedas as already existing."

(Heeren's Historical Researches Vol. II. P. 127)

"The Vedas contain the germs of all knowledge, and that their teachings are in complete consonance with the principles of science." (See P. Guru Datta's Vedic Texts No. 2)

After pointing out some of the Metaphysical theories contained in the Vedas he proceeds:—

"These alone are sufficient to prove, if necessary, how profoundly sacerdotal this poetry is, and they ought to have suggested reflections to those who have affected to see in it

only the work of primitive shepherds celebrating the praises of their gods as they lead their flocks to the pasture."

(Barth's Religions of India, P. 38)

"The lirerature of India makes us acquainted with a great nation of past ages, which grasped every branch of knowledge, and which will always occupy a distinguished place in the history of the civilisation of mankind."

(Theogony of the Hindus by Count Bjorns Tjerna, Page 8,7)

"The intellectual debt of Europe to Sanskrit literature has been undeniably great. It may perhaps become greater still in the years to come".

(History of Sanskrit literature Page. 42. By prof. Macdonell)

Historical Data in the Vedas.

It is said by modern historians that the Vedas contain no historical data. ('Vedic Age' of the Bhavn. P. 225). These historians consider all the vast expanse of time before sixth century B. C., as prehistorical. Whatever is said in the Vedas and the Puranas they describe unhistorical because it does not refer to their Post-Buddhistic Age. This is giving the dog a bad name in order to hang it. Who asked you to call it a Pre-historic age, while so much historical material is available there ? I give below evidence to show that there was ample historical data in the Vedas, Puranas, Itihasas etc.

Rig Veda.

The Rigveda had the following in respect of Brahmakalpa (ie. one day of Brahma)

"శిక్షావిభిందో అస్మై చత్వార్యయుత దధత్ అష్టాపరసహస్ర"

"शिक्षाविभिंद्रो अस्मै चत्वार्ययुत दधत् अष्टापरसहस्र"

(Rig 8—2—41)

"చత్వారి=4; అష్టాపర=4 × 8=32; అయుత=10,000 × సహస్ర=1,000"

चत्वारि=३; अष्टापर=४×८=३२; अयुत=१०,०००×सहस्र=१,०००"

Total 432,00,00,000 years. Four hundred and thirty two crores of years.

"గౌరీ మిమాయ సలిలాని తక్షతి ఏకపది ద్విపది సా చతుష్పది
అష్టాపది నవపదే బభూవుషి సహస్రాక్షరా పరమే వ్యోమన్"

"गौरी मिमाय सलिलानि तक्षति एकपदि द्विपदि सा चतुष्पदि
अष्टापदि नवपदे बभूवुषि सहस्राक्षरा परमे व्योमन्"

(Rig. 1—164—41)

Meaning:— The Ahoratree of Brahma (one day and one night of Brahma) is divided into 8,64,000 Aksharas and the Akshara = 10,000. Therefore the Ahoratree of Brahma = 8,64,000 × 10,000 years = 864,00,00,000 ordinary years.

"యా ఓషధీ పూర్వా జాతా దేవేభ్యః త్రియుగం పురా"

"या ओषधी पूर्वा जाता देवेभ्यः त्रियुगं पुरा"

(Rig. 10—97—1)

Vegetable life sprang up three yugas before the Devas. i. e. 3 × 43,00,000 = 1,29,60,000 human years before the Devas.

Atharva Veda.

The Atharva Veda says: (8 prapataka. Anu 2 Mantra 21)

"శతం తేఽయుతం హాయనాన్ ద్వే యుగే త్రీణి చత్వారి కృణ్మః"

"शतंतेऽयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृण्म."

meaning = 432 crores of human years is his (Brahma's) day.

"పరమేష్ఠీ 'దేవమానేన' సహస్ర సంవత్సరం తప శ్చచార"

"परमेष्ठी 'देवमानेन' सहस्रसंवत्सरं तपश्चचार"

Brahma spent 1,000 Devavarshas in contemplation. i. e. 1000 × 360 = 3,60,000 human years. In this Sruti we are told of the existence of a Devamana. It is an ancient system well established by the Vedas.

"వత్సరశతం బ్రహ్మమానేన బ్రహ్మణః పరమాయుః ప్రమాణం"

"वत्सरशतं ब्रह्ममानेन ब्रह्मणः परमायुः प्रमाणम्"

In this Sruti also we are told of the existence of a Brahma mana (i. e. Deva mana)

(Tripadvibhuti-mahanarayanopanishat.)

Manu-Smruti.

"దైవే రాత్ర్యహనీ వర్షం ప్రవిభాగ స్తయోః పునః ।
అహ స్తత్రోదగయనం రాత్రి స్స్యాద్దక్షిణాయనమ్ ॥"

"दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिस्स्याद्दक्षिणायनम् ॥"

(Manu. 1—67)

Meaning:— One human year makes one Ahoratree of the Devas. The six months of the Uttarayana is their day and the six months of the Dakshinayana is their night.

"దైవికానాం యుగానాం తు సహస్రం పరిసంఖ్యయా ।
బ్రహ్మమేక మహర్ జ్ఞేయం తావతీ రాత్రిరేవ చ ॥"

"दैविकानां युगानां तु सहस्रं परिसंख्यया ।
ब्रह्मनेक महर् ज्ञेयं तावती रात्रिरेव च ॥"

(Manu 1-72)

Meaning:—A thousand Deva yugas make one day of Brahma and an equal period is his night. (i. e., 432 crores of years each)

Vide also Manu Smriti Chapt. 1—64 to 73, & 79 slokas.

Maha Bharata.

Aranya parva:— Chapt. 188, 23 to 30 slokas.

Santi parva:— Chapt. 230, 12 to 31 slokas.

And vide Surya-Siddhanta etc. (Astronomical Books.)

The Age of the Present Creation.

According to the Smritis.		*According to Jyotisha.*	
18 winks of the eye	=1 Kastha	6 respirations	=1 Vighati
30 kastas	=1 Kala	60 Vighatikas	=1 Ghatika
30 kalas	=1 Muhurta	60 Ghatikas	=Day and night
30 muhurtas	=1 Day and night.		

This Ahoratree is the human day.

15 days	—	1 Paksha
2 pakshas	—	1 human month
1 human month	—	1 day and night of the Pitris (Manes) the Sukla Paksha being their day and the Krishna Paksha being their night.
12 Human months or one year...		1 The Ahoratree of the Devas
6 Human months	—	1 Ayana (From Pushya to Jyesta) i. e, day of the Devas from Ashadha to Margasira a night of the Devatas.
30 human years	—	1 Month of the Devatas.
360 human years or 12 Daiva months	—	1 Year of the Devatas
4800 Daiva years or 17,28,000 years	—	Kritayuga with yugasandhi and Sandhyamsa.
3600 Daiva years or 12,96,000 years	—	Tretayuga
2400 Daiva years or 8,64,000 years	—	Dwaparayuga
1200 Daiva years or 4,32,000 years	—	Kaliyuga

12000 Daiva years or 43,20,000 years	One Daiva yuga or ordinary Mahayuga
1000 Daiva Yugas or ordinary Maha Yugas or 432 crores of ordinary years.	One day time for Brahma. This is Udayakalpa.
Another 1000 Daiva Yugas or 432 crores of ordinary years	Night for Brahma or Kshaya kalpa
2000 Daiva Yugas or ordinary Maha yugas i. e., 864 crores of ordinary years.	One Ahoratree of Brahma.
30 Ahoratrees of Brahma or 60,000 ordinary Mahayugas	One month of Brahma
12 such Brahma months —	One Brahma year.
100 Brahmaic years —	Life period of Brahma.

During the day time of Brahma, 14 Manus look after this world. Each Manu reigns 71 Mahayugas i. e., 71 × 43,20,000 = 30,67,20,000 human years. In the first day of the fifty—first year of Brahma have rolled away the following periods:—

6 Manus = 6 × 71 = 426 Mahayugas	184,03,20,000
27 Mahayugas of the period of Vivasvata, the seventh Manu	11,66,40,000
The Kritayuga of the 28th Mahayuga	17,28,000
The Tretayuga	12,96,000
The Dwapara	8,64,000
The Kaliyuga till (Kali 5056 or 1955 A. D.,)	5,056
Total.	196,08,53,056
Seven Jalapralayas each of duration of a Kritayuga = 7×17,28,000	1,20,96,000
Total.	197,29,49,056

and this is the time since Brahma woke up on the first day of his fifty first year and to get at the

age of this creation. DEDUCT from this, 1,70,64,000 years being the time of Brahma's Dhyana or contemplation before beginning to issue life.	—	1,70,64,000
Time since creation began upto 1955 A. D ,	—	195,58,85,056
The time that has passed by in the period of the present Manu (the 7th)		
Vivasvata		12,05,33,056
The Period of a Manu		30,67,20,000
This Manu will continue for		18,61,86,944

Thus we arrive at this conclusion:— Brahma has completed his fiftieth year; and in the first day of his fifty first year of life have gone by thirteen ghatikas, and forty-two vighatikas i. e., 195,58,85,056 years upto 1955 A. D.,. This is recorded in our Panchangas year by year.

This is Genuine Historical Data of the Vedas.

In conformity of the above Vedic Historical Data, for the modern history of Bharat, we can safely adopt the Puranic data commencing from the Mahabharata war of 3138 B. C. or 36 years before the beginning of Kali Yuga 3102 B. C., or 62 years before the Saptarshi era of 3076 B. C.,.

Antiquity of Bharat

The culture and civilisation of Bharat is crores of years old. It had spread to the different regions all over the world in those olden days, from time to time, at different times. There are unequivocal and clear statements in our Vedas, codes. Puranas and epics to prove that the origin of the human race was in the region known as 'Brahmavarta' in Bharat, located between the rivers Saraswati and Drushadvati. We find no such clear statements of historical facts in the ancient literature of any other country. (Vide, "The Genesis of the Human Race" By this author.)

Geological Evidence

Prof. Meddlicott who was the Superintendent of the Archaelogical Department of India said: "And the ancient form of life occurs in India, near the Eastern end of the hills." (The Salt range of the Punjab.) (Vide 'Manual of Indian Geology' page XXIV). The same author further says, "still further east too in the north of Kuman, Silurian (i.e. post Vindyan) fossils have been discovered in considerable quantities." (Ibid)

"There are some very curious indications of a low temparature having prevailed in the Indian area at very ancient epochs." "Aryavarta seems to have enjoyed mild climate from the end of the Azoic age and the commencement of Palozoic age." "The Cambrian fossils in Salt Range of Punjab are decidedly a solid proof in favour of a low temparature having prevailed, and the consequent origin of Vitality in Aryavarta in the extremely ancient period of the Earth's History.

(Vide Manual of the Geology of India, By Prof. Meddlicott and Blamford, Page 22.)

In 1867 (J.A.SB. PP. 144-5) H.F. Blamford Wrote:-

"I am much disposed to believe that we have evidence n India of the existence of a man at a much earlier period

than Europe. We have here evidence of the co-existence of of man with the animals the bones of which occur in the Godavari gravels and which are identical with those found in the Narbuddah gravels. The fauna thus indicated differ much more widely from the existing Indian fauna than the Pleistocene animals of Europe do from those now existing in that country." (Vide Pre-Historic India by Dr.V.Rangacharya Page 31 foot-note).

Hindu Colonization of the World

The migrations from India, as stated before, took place Eastwards as well as westwards and north-wards. The Eastern migrations were to the Transgangetic Peninsula, to China, to the islands of Japan, the North-Western to Turkistan, Siberia, Scandinavia, Germany and Britain, as well as to Persia, Greece, Rome and Etruria; the Western, to the eastern parts of Africa, and thence to Egypt. We find that Egypt, Persia, Assyria and Greece all derived rudiments of their learning and civilization from India, and that the Egyptian, the Assyrian, the Grecian, the German, the Scandinavian and the Druidic mythologies were all derived from the Hindu mythology.

Egypt was originally a colony of the Hindus. It appears that about seven or eight thousand years ago a body of colonists from India settled in Egypt, where they established one of the mightiest empires of the old world. Colonel Olcott says:—

"We have a right to more than suspect that India, eight thousand years ago, sent a colony of emigrants who carried their arts and high civilization into what is now known to us as Egypt. This is what Brugsch Bey, the most modern as well as the most trusted Egyptologer and antiquarian, says on the origin of the old Egyptians. Regarding these, a branch of the Caucasian family having a close affinity with the Indo-Germanic races, he insists that they 'migrated from India long before historic memory, and crossed that bridge of nations, the Isthmus of Suez, to find a new fatherland on the banks of the Nile. The Egyptians came, according to their own records, from a mysterious land (now shown to

lie on the shore of the Indian ocean). the 'Sacred Punt'; the original home of their Gods who followed thence after their people who had abandoned them to the valley of the Nile, led by Amon, Hor and Hathor. (i.e. Brahma, Hari, Rudra). This region was the Egyptian "Land of the Gods," 'Pa-Nuter,' in old Egyptian, or 'Holyland,' is now proved beyond any doubt to have been quite a different place from the Holyland of Sinai. By the 'Pictorial hieroglyphic inscription' found (and interpreted) on the walls of the temple of the 'Queen Haslitop' at 'Der-el-babri', we see that this 'Punt' can be no other than 'India.' ("ఆర్యావర్తః పుణ్య భూమిః") For many ages the Egyptians traded with their old homes, and the reference here made by them to the names of the Princes of Punt and its fauna and flora, especially (the nomenclature of various precious woods to be found but in India, leave us scarcely room for the smallest doubt that the old civilization of Egypt is the direct outcome of that of the older India."[1]

The author of "India in Greece" says: "At the mouth of the Indus dwell a seafaring people, active, ingenious, and enterprising, as when, ages subsequent to this great movement, they themselves, with the warlike denizens of the Punjab, were driven from their native land to seek the far distant climes of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Coree, are embarking on that emigration whose magnificent result to civilization, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along the shores of Mekran, traverse the mouth of the Persian Gulf, and again adhering to the sea board of Oman, Hadramant and Yeman (the Eastern Arabia), they sail up the Red sea; and again ascending the mighty stream that fertilises a land of wonders, found the kingdoms of Egypt, Nubia, and Abyssinia. These are the same stock that centuries subsequently to this colonization, spread the blessings of civilization over Hellas and her islands."[2]

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1. See the Theosophist for Marth 1881, p, 123.
2. India in Greece, p. 42

Mr. Pococke thus summarises his researches: "I would now briefly recapitulate the leading evidences of the colonization of Africa from North-Western India and the Himalaya province. ***First*** from the provinces deriving their names from the great rivers of India; ***Secondly,*** from the towns and provinces of India or its northern frontiers; ***thirdly***, from the Ruling Chiefs styled Ramas (Rameses), etc; ***fourthly***, similarity in the objects of sculpture; ***fifthly,*** architectural skill and its grand and gigantic character; and ***sixthly*** the power of translating words, imagined to be Egyptain, through the medium of a modified Sanskrit." [1]

Apart from the historical evidence there are ethnological grounds to support the fact that the Ancient Egyptians were originally an Indian people. Professor Heeren is astonished at the "physical similarity in colour and in the conformation of the head" of the Ancient Egyptians and the Hindus. As regards the latter point, he adds: "As to the form of the head, I have now before me the skulls of a mummy and a native of Bengal from the collections of M. Blumenbach; and it is impossible to conceive anything more striking than the resemblance between the two, both as respects the general form and the structure of the firm portions. Indeed, the learned professor himself considers them to be the most alike of any in his numerous collections." [2]

After showing the still more striking similarity between the manners and customs, in fact, between the social, religious and political institutions of the two peoples, Professor Heeren says: "It is perfectly agreeable to Hindu manners that colonies from India i.e., Banian families should have passed over into Africa, and carried with them their industry, and perhaps also their religious worship".[3] He adds: "It is hardly possible to maintain the opposite side of the question, viz., that the Hindus were de-

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[1] India in Greece. P. 201.

[2] Heeren's Asiatic Nations, Vol II, p. 303.

[3] Heeren's Historical Researches, Vol. II, p. 309.

rived from the Egyptians, for it has been already ascertained that ***the country bordering on the Ganges was the cradle of Hindu civilization.*** Now the Egyptians could not have established themselves in that neighbourhood, their probable settlement would rather have taken place on the Coast of Malabar."

Mr. Haug, in an interesting essay on the origin of Zorastian religion, compares it with Brahminism, and points out the originally close connection between the Brahminical and the Zoroastrian religions, customs and observances. After comparing names of divine beings, names and legends of heroes, sacrificial rites, religious observances, domestic rites, and cosmographical opinions that occur both in the Vedic and Avesta writings, he says: "In the Vedas as well as in the older portions of the Zind-Avesta (see the Gathas), there are sufficient traces to be discovered that the Zoroastrain religion arose out of a vital struggle against a form which the Brahminical religion had assumed at a certain early period."[1]

"It is not an easy matter to ascertain the exact period at which the Hindu colonoization of Persia took place. It is certain, however, that it took place long before the Mahabharata. Col. Tod says: "Ujameda, by his wife, Nila, had five sons, who spread their branches on both sides of the Indus. Regarding three the Puranas are silent,which implies their migration to distant regions. Is it possible they might be the origin of the Medes? These Medes are descendants of ***Yayat, third son of the Patriarch, Menu: and Madai,*** founder of the Medes, was of Japhet's line. ***Aja Mede,*** the patronymic of the branch of Bajaswa, is from Aja 'a goat'. The Assyrian Mede in Scripture is typified by the goat."[2]

"The Chaldeans were originally migrators from India. Count Bjornstjerna says: "The Chaldeans, the Babylonians and the the inhabitants of Colchis derived their civilization from India." (Theogony of the Hindus, P. 168.)

Haug's Essays on the Parsees, p. 287.

2. Tod's Rajasthan, Vol. I, p. 41.

The Assyrians, too, were of Hindu origin. Their first king was Bali, Boal or Bel. This Boal or Bali was a great king of India in ancient times. He ruled from Cambodia to Greece. Professor Maurice says: "Bali......... was the puissant sovereign of mighty empire extending over the vast continent of India."

"The Hindu emigrations to Greece have already been mentioned. After describing the Greecian society during the Homeric times, Mr. Pococke says: "The whole of this state of society, civil and military must strike everyone as being eminently Asiatic, much of it specifically Indian. Such it undoubtedly is. And I shall demonstrate that these evidences were but the attendant tokens of an Indian colonization with its corresponding religion and language. I shall exhibit dynasties disappearing from western India appearing again in Greece; clans, ***whose martial fame is still recorded in the faithful chronicles of north-western India, as the gallant bands who fought upon the plains of Troy."***. (India in Greece, P. 1)

'The Turanians extending over the whole of Turkistan and Central Asia were originally an Indian People. Colonel Tod says: "Abdul Gazi makes Tamak, the son of Turc, the Turushka of the puranas. His descendants gave their name to Tocharisten or Turkistan." [1] Professor Max-Muller says: "Turvas and his descendants who represent Turanians"[2] are described in the later epic poems of India as cursed and deprived of their inheritance," and hence their migration.

Colonel Tod says: "The Jaisalmer annals assert that the Yadu and the Balica branches of the Indu race ruled Korasaan, after the Great War, the Indo-Scythic races of Greecian authors." Besides the Balicas and the numerous branches of the Indo-Medes many of the sons of Cooru dispersed over these regions; amongst whom we may place 'Ootooru Cooru' (Northern Coorus) of the Puranas,' the 'Ottaracurae of the Greek authors.' Both the Indu

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[1] Tod's Rajasthan, Vol I, P. 103.

[2] Science of Language, p. 242.

and the Surya races were eternally sending their superfluous population to those distant regions."[1]

A Mohammadan historian [2] says that "the country of khatha was first inhabited by a body of emigrants from India."

"But, if the evidences of Saxon colonization in this island (Great Britain)--I speak independently of Anglo-Saxon history--are strong both from language and political institutions, the evidences are still more decisive in the parallel case of an Indian colonization of Greece-- ***not only her language, but her philosophy, her religion, her rivers, her mountains and her tribes, her subtle turn of intellect, her political institutions and above all the mysteries of that noble land irresistibly prove her colonization from India." "The primitive history of Greece" adds the author, "is the primitive history of India".*** (-India in Greece, p.19)

"Mr. Pococke, who made the subject his life long study, says; "The early civilization, the early arts, the indubitably early literature of India are equally the civilization, the arts and literature of Egypt and of Greece—for geographical evidences, conjoined to historical fact and religious practices, now prove beyond all dispute that the two latter countries are the colonies of the former."

(India in Greece, p 74.)

The existence of 'Indian Brahmins' in those countries (Persia, Asia mintor and Alexandria) is attested by Greek and Persian traditions which are accepted as authentic by 'Maxmuller', 'Garbe' and 'Winternitz'. Garbe thinks that the view of 'Thales' (600B.C.)., the father of Greek philosophy, that everything springs from water, that of 'Anaximander', that the first principle is not water, but infinite atmosphere, and that of his disciple 'Anaximenes', that it is air which is the source of phenomenon, ***are derived from almost similar Vedic theories*** which their Greek exponents

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[1] Tod's Rajasthan, Vol, I, p. 43

[2] History of China, Vol. II, p. 10,

are said to have been helped to conceive while they were in Persia on a "mission of pilgrimage for Philosophical studies." The doctrine of Heoraclitus' (500 B. C.) that "all bodies are transformation of fire, and that everything that exists is derived from it and strives to return to it" is defined in exactly the same way in the ***Chhandogya Upanishad***. Garbe compares this doctrine with Sankhya theory of "the innumerable annihilations and re-formations of the Universe." 'Empedocles' (450 B. C.) theory of 'the eternity and indestructibility of matter' is only a ***restatement of the Sankhya principle of Satkaaryavaada*** or the beginningless and endless reality of all products. He also believed in the transmigration of soul and posited the evolution of the material world out of primeval matter, which is acted upon by the three qualities, lightness, activity and heaviness, ***which are nothing but the three gunas, Sattava, rajas and tamas of the Sankhya system.***

'Zenophanes' (circa 575 B.C.), the father of the Eleatic School, propounded that God and the Universe are one, eternal and unchangeable. Says 'Erdmann:' ***"The absorption of all seperate existence in a single substance, as is taught by the Elentics, seems rather an echo of Indian Pantheism than a principle of Hellenic spirit."*** 'Pythagoras's (Circa 550 B.C.)contact with India needs no recapitulation. We may not accept the Hindu tradition that Pythagoras was a Hindu of the Sanskrit name Prithviguru who went to Greece to preach Hindu Philosophy, but "there is reason to believe that he came in touch with the Brahmins" in Persia, if not in India ***His doctrine of reincarnation is undoubtedly of Indian origin; so also his famous theorem (forty-seventh of Euclidean Geometry) which is embodied in the Shulva Sutras of 'Boudhayana.'*** 'Jones' was the first to point out the striking similarities between the theories of Pythagoras and those of the Sankhya system. ***Pythagoras's emphasis on number, i. e., Sankhya, Jones says, indicates his Indian inspiration.*** 'Colebrooke' has shown that ***the doctrines of***

Pythagoras were rooted in India. He says: "Adverting to what has come to us of the history of Pythagoras, I shall not hesitate to acknowledge an inclination to consider the Greecian to have been indebted to Indian instructors." ***'Schrader' conclusively pronounces India to be the birthplace of Pythagorean ideas.***

We have it on the authority of Max-Muller that Brahmins used to visit 'Athens' about the time of Socrates (469-399 B.C.,) He says: "'Eusebius' quotes a work on Platonic Philosophy by 'Aristotle', who states therein on the authority of 'Aristoxenos.' a pupil of Aristotle, that an Indian philosopher came to Athens and had a discussion with Socrates. There is nothing in this to excite our suspicion, and what makes the statement of Aristoxenos more plausible is the observation itself which this Indian philosopher is said to have made to Socrates. ***For when Socrates had told him that his philosophy consisted in enquiries about the life of man, the Indian philosopher is said to have smiled and replied that no one could unders tand things human who did not first understand things divine."*** This one instance is enough to explain the traces of Indian influence in the thought of Socrates.

'Plato' (427—347 B. C.), a disciple of Socrates and a great admirer of the Pythagorean School, is no less indebted to India. Plato was out on a cultural tour in the countries of Asia. It is said he visited Persia and there is a view that he was also in India for some time. His ideas of the bondage of soul to matter and its liberation therefrom, as also his doctrine of reincarnation are distinct ly 'Sankhyan' says 'Hopkins': ***"Plato is full of Sankhyan thought worked out by him but taken from Pythagoras."*** His use of the simile of the charioteer and the horses reminds us of the comparison in the 'Katha Upanishad' "of the body with a car, the soul the charioteer, the senses with the horses, and the mind with the reins." 'Urwick' believes that ***almost all of what Plato said in his Republic is only a restatement***

of Indian ideas. Plato's division of the ideal polity into Guardians, Auxiliaries and Craftsmen is nothing but the Hindu caste-system in another garb. The simile of the Cave with which the seventh book of the *Republic* opens, reminds us of the Vedantic doctrine of Maya or Illusion. The Orphic legend that the Universe was formed in the body of Zeus, after he had swallowed Phanes, the offspring of the great World Egg,' resembles almost exactly the story in the tenth book of the ***Code of Manu*** of how the Supreme Soul produced by a thought a Golden Egg (Brahmanda) from which he was born as Brahma. These similarities, says 'Rawlinson,' ***are too close to be accidental.*** Max-Muller says that the similarity between Plato's language and that of the Upanishad is sometimes startling. From the foregoing outlines we may conclude with Garbe that ***the historical possibility of the Greecian world of thought being influenced by India through the medium of Persia must unquestionably be granted, and with it the possibility of the above-mentioned ideas (of the Sankhya and Vedanta Philosophy) being transferred from India to Greece."*** (Vide "The Vision of India" by Sisirkumar Mitra, P. 165 to 168,)

Excommunicated Kshatriya Sub-sects

Paundrakas, Odhras, Dravidas, Kambhojas, Yavanas, Sakss Paradas, Pahlavas, Kiratas, Daradas, Khasas, Chinas, Kalimdas Pulindas, Usinaras, Kolisarpas, Mahishaas, Mekalas, Latas, Konvasiras, Dorvas, Chauras, Sarvaras, Varvaras, Barbaras, Savaras Gandharas, Thusharas, Kankas, Ramattas, Bahlikas, Haras, Hunas, Parasakas etc., were all Kshatriya groups of Bharat, who had neglected the observance of the Vedic ritual and were therefore excommunicated from the Kshatriya fold and settled down in the north-west of Bharat to the west of the river Indus. Of these Bharatiya groups, some, the Parasakas, Pahlavas etc. migrated further west in the very ancient times and reached the

region now called Persia. Part of it was called Iran. The region colonised by the descendants of Turvasu came to be called Turushkastan as they were called Turushkas. Some of the 'Yavanas' colonised in Asia Minor and the colonies inhabited by them came to be known as 'Ionia' after them. They had built several cities each called Ionia and occupied the entire coast - land on the west of Asia minor. The closely allied groups among them all combined to form the nation of Ionians. Most of them were Kshatriyas of Solar descent. Comprising Daradas (Dardanians) Dorvas (Dorians) Yavanas (Ionians), the regions inhabited by this nation is called Phrygia, Dardanal or Dardalia or Dardania, Doria, Dolia and Ionia etc. They spread all over Asia-minor and called themselves by different names after the places they inhabited. But we should remember they were all of Bharatiya descent. The Parasakas called their country Persia, Yavanas called their region Ionia wherever they lived. Hence we find the sea to the west of Greece called the Ionian sea and the islands in it the Ionian islands to this day. Throughout the region from the coast of Asia-Minor to the Peloponnesian islands, the Yavana civilisation prevailed in more olden days. Another Bharatiya kshatriya people the 'Kiratas' occupied the island now called 'Crete' (derived from Kirata island). The Ionian and Crete civilisations combined and spread all through Ionia or modern Greece.

"The Persians and Medes were peoples of the same race and the same faith: the realm remained Iranian as before. But the Persians seem to have been the noblest part of the Iranian race; their bravery, temperance, and love of truth extorted the admiration of the Greeks". (History of Greece By J.B. Bury p. 226)

The Yavana states in Bharat were at one time known as Archosia and as the sound 'ra' was not pronounced in the Prakrit spoken by the Yavanas, they were known in their langauage as Achaeans and their region 'Achaea'. Some of these Achaeans first occupied Asia-Minor and from there they proceeded further west to the west of what is now called Greece. They were called Achaeans and Ionians. The region inhabited by a number of the colonising groups together was known as the mixed region in Sanskrit literature (Misra Desa). It is now called Egypt.

Yavana kshatriyas from Arachosia and Darada States of Bharat and others closely allied with them like the Daradas (Dardanians) and Dorvas (Dorians) etc., proceeded to the west and colonised the entire length of the West Asian coast land. From there they gradually spread over the Aegean Sea and its islands. In course of time, with reference to several factors of time and place they came to be called Phoenicians, Philostrians, Iolians, Achaeans, Dorians, Dardanians etc. and the regions inhabited by them, after these Doria, Iolia, Ionia etc. which went through further transformations subsequently. In the interior of Asia-minor to the east of the west coast the lands inhabited by the Yavanas and Parasakas etc., were known as Lycia, Caria, Ephesus, Lydia, Magnesia, Mysia, Phrygia etc., transformed in course of time into Persia, Iraq, Syria, Turkey etc. It was this region which was described at the time of Alexander's conquering march as consisting of Arachosia to the south of the Bosphorus, Mysia, Phrygia, Lydia, Caria, Bythia, Paplagonia, Galasia, Cappadocia Licoamia, Pisidia, Lycia, Cilicia, Pontus, Armenia, Mesapotamia, Syria, Media Susiana, Babylonia, Panactacene, Parthia, Hyrcanea, Margiana, Sagdiana. The Yavanas also occupied islands in the Aegeon, and Mediterranean seas, namely Cyprus, Rhodes, Cos, Termera, Icaria, Samos, Chios, Lesbo, Crete, Sicily Sardinia and some portions of Italy. Greece was entirely occupied in course of time by the emigrants from the Bharatiya kshatriya peoples who had settled down on the west coast of Asia-Minor. All the colonies of the Yavanas beyond the sea came to be known as Ionia first and latter as Peloponnesus etc. The land of the Ionians was divided into districts each called by a separate name viz. Messenia, Arcadia, Elis, Achaea, Argolis, Laconia etc. The Yavanas who proceeded to the northwest of the Bosphorus occupied Thracia. From there they spread over Macedonia Epirus, Thessilia, Magnesia, Aetolia, Locris, Boeotia, Attica etc. and gave the regions these respective names. In later times the inhabitants of Asia-Minor and Greece again came into contact with one another through trade and invasion.

The Ionians (or Yavanas) who proceeded from Asia-minor further west and occupied the Mediterranean region carried their civilisation (of their original homeland in the north-west of

Bharat) with them wherever they went. In Greece, before the Greek language, the Ionian (Ionian) language prevailed. "Herodotus says that there were four distinct sub-dialects in Ionia itself. (Bury's History p. 68 foot-note)

"It is probable that Homer committed the Iliad to writing. As he and his successors sang in Ionia at the courts of the Ionian princes, he dealt freely with the dialect of the old Achaean poems. The Iliad was arrayed in Ionic dress, and ultimately became so identified with Ionia that the Achaean origin of the older poetry was forgotten. The Ionian poets have faithfully preserved the atmosphere of the past ages of which they sang."

The Achaean language was only the Ionian language as the Achaeans were only Ionians. Even if it is said any where that the Achaeans were earlier than the Ionians, they were only Ionians and their language was only Ionian.

"It was perhaps in the ninth century (B.C.) that the Iliad as we know it came into being." (His. of Greece by. J. B. Bury P. 69).

The learned J. B. Bury, D. Litt, LL. D. F., B. A, in his History of Greece, Ed. 1916, writes about the pre-historian Greeks.

"The pre-Dorian Argives were not Hellenes, for they were not derived from Hellen. If the legend had been true to history they should have been traced from Ion, as there was probably a ***large Ionian element in Argolis.***

But for ***most of the Greeks connec tions with Hellen and his sons were manufactured.***" (History of Greece, By J. B. Bury P. 81)

"The true home of the Greeks before they won dominion in Greece had passed clean out of their remembrance, and ***they look to the east, not to the north,*** as the quarter from which some of their ancestors had migrated." (Ibid. 82.)

Piracy was a common trade, as was inevitable in a period when there was no organised maritime power strong enough

to put it down." So many practised this means of livelihood that it bore no reproach; and when seamen landed on a strange strand, the natural question to ask them was: "Outlanders, whence come Ye ? are Ye robbers that rove the seas ?"
(Ibid P. 57.)

"Just as the barbarian peoples in central Italy had taken hold of the name of the 'Graes,' so the barbarians in the southern peninsulas took hold of the name of the 'Hellenes,' and used it to denote all settlers and strangers of the same race. Such a common name, applied by barbarian lips to them all alike, brought home to Greek traders the significance of their common race and they adopted the name themselves as the conjugate of ***barbarians.*** So the Hellenes, obscure when it had gone forth to the west, travelled back to the east in a new sense, and won its way into universal use. The fictitious ancestor 'Hellen became the forefather of the whole Greek race; and the fictitious ancestors of the Dorians, Ionians, Aeolians were all derived from him. The original Hellenes lost their seperate identity as completely as the original Aeolians and Ionians had lost theirs; but their name was destined to live forever in the speech of men, while those of their greater fellows had passed into a memory." (Ibid. P, 106)

"The most active of all in industry and commerce were the Greeks of Ionia." (Ibid. P. 110)

"It must be noticed that soon after this epoch, the influence of Ionia made itself felt in Attica, and the custom was introduced of burning the dead; Burial, however, was not discontinued; the two systems subsisted side by side. Ionia also influenced Athenian dress. The woollen peplos fastened with a pin was given up and the Ionian sleeve tunic or chiton, of linen, took its place." (Ibid. P.174)

"At all events, he (Solon, son of Execestides) had learned much from progressive Ionia. He had imbued himself with Ionic literature and had mastered the art of writing verse in the Ionic idiom; so that he could himself take part in the intellectual movement of the day and become one of the sages of Greece. (592 B. C.)." (Ibid; P. 181)

"It was the first (eclipse of the Sun, May 28, 585 B.C.) of which European science foretold when it should betide. Thales of Miletus, the father of Greek, and thereby of European, philosophy and science had studied astronomy in Egypt; and he was able to warn the Ionians that before such a year had passed -- his lore could not tell the day or the hour--the sun would be darkened. Thales was not only the first man of science; he was also the first philosopher." (Ibid. 222)

"The confederacy of Delos emphasised a division existing within the Greek (Ionian) race itself, the contrast of Dorian (Dorva and yavana sects) and Ionian. That division was largely artificial. It was the result of mistaken notions about the early history of Greece (Ionia). We must probably seek for the origin of the opposition between Dorian and Ionian, as a political doctrine, in the unity of the Peloponnesus......The Peloponnesus not only stood aloof (at the time of the Persian invasion) from, but had the air of protesting against, the growth of the Athenian confederacy. And this confederacy had taken upon itself from the very first an Ionian colour. Athens, believing that she was an Ionian city and the mother of the Ionians of Asia, was gathering her children about her. The shrine of the Delian Appolo, the great centre of Ionian worship, was chosen as the centre of new Ionian union. The treasures of the league were in the Ionian appolo's keeping; and in his island the allies met to take counsel to-gether. Thus the Dorian federation of the Peloponnesus under the headship of Sparta stood over against the Ionian federation of the Aegean under headship of Athens." (Ibid P. 342.)

Hence it is obvious that the distinction between the Dorvas and Yavanas of the Kshatriya (excommunicated) sub-sects of Bharatavarsha persisted in their colonising groups even in the new lands where they settled.

"They (the pre-Greek population) had given many a hill and rock the name which was to abide with it for ever. Corinth-Tiryns, Parnassus and Olympus, Arne and Larisa, are names which the Greeks seem to have received from the ancient inhabitants. (yona names) And some of these names which are also

found in the western parts of Asia-minor suggest that the primeval people belonged to a race which was diffused on both sides of the Agean---By 2000 B.C. Zeus, (Sanskrit 'Dayaus' Latin 'Dies--Piter') the great Indo-European lord of Heaven, was probably invoked throughout the length and breadth of the land."

(Ibid p. 6.)

"The historical Greeks (are) a mixed race." (Ibid p. 6.)

"In whtever land the Greeks settled, it (the Greek language, became exclusively the language of the land"'------The men among whom the Greeks settled, or whom they conquered learned the new tongue and forgot their own. There was fusion of the old and the new." (Ibid p. 7)

"The dynasty from which the Homeric kings, Agamemnon and Manelaus, sprang was founded, according to Greek tradition early in the thirteenth century by pelops, a ***Phrygian***. ***Agamemnon and Menelaus represent the Achaen stock,*** and the meaning of this Phrygian relationship is not clear.

(Ibid, P.44)

(Both Phrigian and Achaen belonged to the Yavana Sect.)

"It is uncertain at what time the Achaeans (Bharatiya, Yavana) made their first appearence in the Greek peninsula——' At whatever time they came, the Achaens had become true Greeks, and were the most prominent among Greek (Ionian) rulers in the thirteenth and twelfth centuries; and the kings who held sway in Argolis, were most powerful. It is significant that the ministrels of the twelfth century used both "Achaean" and "Argives" to designate all the Greeks. They used also, in the same sense, the obscure name ***Danaoi,*** which legend associated especially with the Argolid, and which perhaps belonged to the original Greek inhabitants of that district."

(Ibid P. 45)

FootNote: 1:- on page 45

"The legend associated Danaus, the namesire of the Danaoi, with Egypt, and it has been supposed that this people should be identified with the "***Danauna***"who appear in Egyptian documents as early as 1400 B.C, and as late as c. 1200 B.C., as

merceneries and raiders" (This mercenery, raiding and plundering were the chief occupations of the Mlechcha ·tribes of Bharat, who migrated to Asia-Minor. Egypt and Greece. etc.)

"The Phrygians to whose race the Dardanians belonged, and who was so closely akin to the Thracians." (Ibid p. 46) i. e. Phrygians, Dardanians and Thracians belonged to one and the same sect (the Bharatiya Yavana sect).

"The Mycenaean tombs reveal few traces of the habit of burning the dead, which the Homeric Greeks (Ionians or Yavanas invariably practised." (Ibid. p. 52)

Burning the dead is the sacred custom of the Bharatiya Mlechcha sects as well as the Vaidic Aryans of Bharatakhanda; and it was established in their colonies also.

The Bharatiyas who had emigrated to the west and colonised in Asia Minor, Greece, Rome. Italy and other regions of Modern Europe, were originally Arya Kshatriyas of Bharat excommuni cated from the Aryan fold, and given to a life of robbery, murder and loot, always harassing peaceful people, even before they emigrated, and hence detested and obliged to emigrate in ccurse of time and pursued the same landless way of life even in the new lands. So they have not contribute in any way to enhance the prestige of their homeland. On the other hand, whenever they found an opportunity, they returned as invading hordes to their homelands, looted and destroyed the population to the best of their ability. Also they never cared to recollect or establish or thus leave any trace or symbol to remind them of their origin as excommunicated Bhratiya Kshatriyas, as such a recollection would not redound to their credit.

If the normal Bharatiyas, following the traditional Aryan ways of life had migrated as in America and Mexico, they would have left as there, many indubitably memorials of the original culture of their homeland. But if we carry on detailed investigations we find even here some traces of Bharatiya civilisation, though very much distorted and unrecognisable on the surface. Even the names of their several tribes had not undergone much change--Parasakas, Medes, Dardanians, (Dardas) Dorvas

Dorians), Sakas, Kiratas (Cretons) and their colonies were named after their tribal names--Media, Sakasthan, Crete, Ionia, Doria, Dardania etc.

Concluding Passage.

As a result of all this elaborate and detailed investigation it is thus clearly established that 'Yona' and 'Yauna' are prakrit words, and derived from corrupt forms of the Sanskrit word 'Yavana,' that several peoples of Bharat, called Mlechchas and Dasyus and speaking Prakrit dialects of Sanskrit migrated to the west even ten thousand years back and previously and settled down in Asia-Minor and further west in Europe in the region now called Greece. The ancient Bharatiya literature, epics and Puranas, describe the various races of the earth, their characteristic and distinguishing features and habits and customs and suggest the story of their migration from Bharat to the different regions of the earth at different times. The Puranas describe seperate states in 'Uttarapatha' (north western Bharat) inhabited by several races such as Saka, Yavana, Parasaka, Barbara, Ramatta, Huna, Darada, Pallava, Paplava etc. In connection with the enumeration of the different royal dynasties of Magadha and other kingdoms and their reigns, in the Puranas, several of these peoples Sakas, Yavanas etc. their states, and the contemporary kings who ruled there are also mentioned in detail. They were not foreigners at all. They were all natives of Bharat the region in the Northwest extending up to Persia is designated north-western Bharat (or Uttarapatha) in our Puranas. ("ఉత్తరశ్చాపరే" —"उत्तरश्चापरे" = in the north-west'.

Once again we declare that it is wrong to describe the Yavanas as Indo-Greeks. The Greeks who proceeded from the west to the east in the time of Alexander (along with him in the course of his conquests) and earlier should be called ***"Iono-Greeks"***. The people of the west in Greece of earlier times than 1000 B.C., should be called Ionians, and the same people of western Bharat Yavanas or Yonas. The ancestors of modern Greeks, the Greeks of the time of Alexander and there-

about, were a mixed race deriving from Ionians, the earlier Hindu Colonists of Greece and the northern tribes of Greeks who conquered them and occupied their country. They should therefore be called ***Iono-Greeks. Greeks never came to India and never founded colonies in India.*** Dr. Sirkar and other such modern historical scholars should study this problem carefully with reference to all the relevent documents, the Puranas etc., and other historical material before coming to any conclusion. The truth of the matter cannot be settled without a thorough and comprehensive study of our puranas and other ancient sanskrit literature with a dispassionate attitude. It is not proper for Dr. Sirkar to declare that the other view is fanciful and it does not appeal to him and he has no time to consider it in detail. Merely to insist that the history which he has learnt alone is true and correct and to despise and discard other historians and histories without any proof or proper reasoning or any authentic ancient records, is not the attitude one expects of a genuine historian. We declare emphatically, and offer to prove conclusively, that the entire structure of what passes now for ancient Indian history is built upon hollow foundations. He should accept our view and revise his own or he should meet us in argument and prove his view to be correct adducing proofs and authorities. The time for arbitrary rejection of other's views is over. We have the right to expect him to answer, in writing, the arguments advanced by us in this article and disprove or controvert them with proper authoritative documentary evidence; or to recognise and admit their validity, accept our view and cooperate with us in rewriting the true history of ancient Bharat and winning due recognition for it.

In conclusion:-

Age of Lord Buddha	1887 — 1807 B.C.
Age of Milinda	1320 — 1307 B.C.
Age of Amtiyoka	1472 — 1436 B.C.

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Hindu Imperial Royal Dynasties After the Mahabharata War of 3138 B.C., Puranic Chronology.

Magadha kingdom.

	Dynasty.	No. of kings.	Period of reign.	From B. C. to B.C
1.	Barhadradha.	22	1006	3138—2132
2.	Prajyota.	5	138	2132—1994
3.	Sisunaga.	10	360	1994—1634
4.	Nanda (9) reigns 2.	2	100	1634—1534
5.	Maurya.	12	316	1534—1218
6.	Sunga.	10	300	1218— 918
7.	Kanva.	4	85	918— 833
8.	Andhra.	32	506	833— 327
9.	Maha–Gupta (Pataliputra Empire)	7	245	327— 82
	Ujjain Empire.			
10.	Panwar Dynasty.	24	1275	B.C. 82–1193 A.D.
11.	Miscellaneous Rulers Muslims, Andhra kings, Maharattas, Sikhs, British etc.) At an average reign of 34⅛ of years per king.	22 kings.	753	1193—1947 ,,
12.	Independent India.		8	1947—1955 ,,
			5092 years.	

Mahabharata war 3138 B.C.
1954 A.D.

Total 5092 years elapsed after the Mahabharata war till 1955 A.D.

Chronological Dates of Hindu History.

Magadha Empire.

After the Mahabharata war. (3138 B.C.)

S. No.	Name of the King	Years reigned	B. C.
1.	Marjari or Somapi	58	3138—3080
2.	Srutasrava.	64	3080—3016
3.	Apratipa or (Ayutayu)	36	3016—2980
4.	Niramitra	40	2980—2940
5.	Sukrutta or Sukshatra.	58	2940—2882
6.	Brihatkarma	23	2882—2859
7.	Syenajit	50	2859—2809
8.	Srutamjaya	40	2809—2769
9.	Mahabala or Vibhu	35	2769—2734
10.	Suchi	58	2734—2676
11.	Kshemya	28	2676—2648
12.	Anuvrata or Suvrata	64	2648—2584
13.	Dharmanetra or Sunetra	35	2584—2549
14.	Nirvruti	58	2549—2491
15.	Suvrata	38	2491—2453
16.	Drudhasena or Mahasena	58	2453—2395
17.	Sumati or Mahanetra.	33	2395—2362
18.	Suchala or Subala.	22	2362—2340
19.	Sunetra	40	2340—2300
20.	Satyajit	83	2300—2217
21.	Veerajit or Viswajit	35	2217—2182
22.	Ripumjaya	50	2182—2132

Pradyota Dynasty.

23.	Pradyota or Balaka.	23	2132—2109
24.	Palaaka or Paalaka	24	2109—2085
25.	Visakhayupa.	50	2085—2035
26.	Janaka (or Suryaka)	21	2035—2014
27.	Nandivardhana	20	2014—1994

Sisunaga Dynasty

28.	Sisunaga.	40	1994—1954
29.	Kakavarna	36	1954—1918
30.	Kshemadharma or Kshemavarma.	26	1918—1892
31.	Kshemajit.	40	1892—1852
32.	Vidhisara or Bimbisara or or Vindhyasena	38	1852—1814
33.	Ajatasatru.	27	1814—1787
34.	Darsaka or Vamsaka.	35	1787—1752
35.	Udayana or Udasina.	33	1752—1719
36.	Nandivardhana or Kakavarma	42	1719—1677
37.	Mahanandi.	43	1677—1634

Nanda Dynasty.

38.	Mahapadmananda and his sons.	88	1634—1546
39.	Sumalya etc. nine brothers (Navanamdulu)	12	1546—1534

Maurya Dynasty.

40.	Chandragupta Maurya.	34	1534—1500
41.	Bindusara	28	1500—1472
42.	Asoka	36	1472—1436
43.	Suparsva or Suyasa.	8	1436—1428
44.	Dasaradha or Bandhupalita	8	1428—1420
45.	Indrapalita	70	1420—1350
46.	Harshavardhana	8	1350—1342
47.	Samgata	9	1342—1333
48.	Salisuka	13	1333—1320
49.	Somasarma or Devasarma	7	1320—1313
50.	Satadhanva	8	1313—1305
51.	Brihadradha or Brihadaswa	87	1305—1218

Sunga Dynasty.

52.	Pushyamitra	60	1218—1158
53.	Agnimitra	50	1158—1108
54.	Vasumitra	36	1108—1072
55.	Sujyeshta.	17	1072—1055

56.	Bhadraka or Andhraka	30	1055—1025
57.	Pulindaka	33	1025— 992
58.	Ghoshavasu	3	992— 989
59.	Vajramitra.	29	989— 960
60.	Bhagavata.	32	960— 928
61.	Devabhuti Kshemabhumi	10	928— 918

Kanva Dynasty.

62.	Vasudeva kanva.	39	918— 879
63.	Bhumimitra	24	879— 855
64.	Narayana kanva	12	855— 843
65.	Susarma	10	843— 833

Andhra Satavahana Dynasty

66.	Simdhuka or Sisuka or Srimukha	23	833— 810
67.	Sri krishna Satakarni.	18	810— 792
68.	Sri Malla Satakarni.	10	792— 782
69.	Poornotsamga	18	782— 764
70.	Sri Satakarni	56	764— 708
71.	Skandhasthambhin	18	7 8— 690
72.	Lambodara,	18	690— 672.
73.	Apitaka	12	672— 660.
74.	Meghaswati	18	660— 642
75.	Sataswati	18	642— 624
76.	Skandhasatakarni	7	624— 617
77.	Mrugendra satakarni	3	617— 614
78.	Kumtala Satakarni.	8	614— 606
79.	Soumya satakarni	12	606— 594
80.	Sata satakarni.	1	594— 593
81.	Pulomasatakarni or Puloma I	36	593— 557
82.	Megha satakarni	38	557— 519
83.	Arishta satakarni	25	519— 494
84.	Haala	5	494— 489
85.	Mandalaka	5	489— 484
86.	Purimdrasena	21	484— 463
87.	Sumdara satakarni	1	463— 462
88.	Chakora satakarni (or The first Vilivayakura.)	½	462—461½

88(a)	Mahendra Satakarni.	½	461½—461
89.	Siva satakarni.	28	461— 433
90.	Gautamiputra Sri Satakarni (2nd Vilvayakura)	25	433— 408
91.	Pulomai II.	32	408— 376
92.	Sivasri satakarni	7	376— 369
93.	Sivaskamha satakarni	7	369— 362
94.	Yagnasrí satakarni	19	362— 343
95.	Vijayasri satakarni	6	343— 337
96.	Chandrasri satakarni	3	337— 334
97.	Polomai III. (Minor)	7	334— 327

Andhra Bhritya or Gupta Dynasty.

98.	Chandragupta I or Vijayaditya.	7	327— 320
99	Ssmudra gupta or Asoka-ditya	51	320— 269
100.	Chandragupta II or Vikrama-ditya.	36	269— 233
101.	Kumaragupta 1 or Mahendra-dtiya.	42	233— 191
102.	Skandagupta or Pratapaditya.	25	191— 166
103.	Narasimha gupta (minor by guardian)	5	166— 161
	Narasimha gupta or Bala-ditya.	35	161— 126
104.	Kumaragupta II (Kramaditya)	44	126— 82

Panwar Dynasty.

105.	Vikramaditya.	100	B.C. 82 -- 19 A.D
			A. D.
106.	Devabhakta	10	9—29
107.	kings, not mentioned	49	29—78
108.	Salivahana.	60	78—138
109.	Salihotra.		
110.	Salivardhana		
111.	Suhotra.		
112.	Havirhotra.		
113.	Indrapala.	556	138—693
114.	Malyavan.		—694
115.	Sambhudatta.		
116.	Bhaumadatta.		
117.	Vatsaraja.		
118.	Bhojaraja.		

119. Sambhudatta. 120. Bindupala. 121. Rajapala. 122. Mahinara. 123. Somavarma. 124. Kamavarma. 125. Bhumipala or Virasimha.	}	300	693— 993
126. Rangapala. 127. Kalpasimha. 128. Gangasimha.	}	200	993—1193
129. Mohammadans. 130. Andhras 131. Maharashtras. & Sikhs. 132. British etc.,	}	754	1193—1947
133. Independent Bharat.			1947—

Puranic chronological Dates of Important events

1.	Birth of Bhishma	3396	B.C
2.	Birth of Vedavyasa.	3374	„
3.	Age of Vysampayana	3300	„
4.	Age of Yaajnavalkya	3280	„
5.	Kanwa Rishi	3250	„
6.	Bodhayana (Sutrakara)	3200	„
7.	The Saptarshis (or the Great Bear) entered Makha	3176	„
8.	Coronation of Yudhistira at Sakraprastha for his half portion of Hastinapura empire.	3176	„
9.	Yudhistira lost his Empire in the game of Dice.	3151	„
10.	Murder of Keechaka by Bhimasena.	3139	„
11.	Date of Mahabharata War.	3138	„
12.	Coronation of Yudhistira.	3138	„
13.	Yudhistira Era begins.	3138	„
14.	Birth of Parikshit	3138	„
15.	Coronation of Brihatkshana king of Ayodhya, Ikshwaku Dynasty.	3138	„
16.	Coronation of Maarjaari or Somadhi (king of Magadha after the War.)	3138	„
17.	Coronation of Gali (king of Nepal. After the War)	3138	„
18.	Coronation of Gonanda II 1½ years before the War (king of Kashmir.)	3139½	„

19.	Sri Krishna Niryana	3102 „
20.	Kali Era begins (Cycle year Pramaadhi)	3102 „
21.	Submersion of Dwaraka-Nagara.	3102 „
22.	Annihilation of Yadava Dynasty.	3102 „
23.	Coronation of Parikshit.	3101 „
24.	Jayabhyudaya Yudhistira Saka begins	3101 „
25.	Yudhistira Kaala (or Saptarshi Era or Laukikabda or Kashmirabda) begins. (or Death of Yudhistira,	3076 „
26.	Death of Parikshit	3041 B.C.
27.	Coronation of Janamejaya	3041 „
28.	Janamejay's Gift Deed (Cycle year Plavanga)	3012 „
29.	Age of Aryabhatta.	2742 „
30.	Yudhistira Saka of the Jains.	2634 „
31.	Birth of Buddha.	1887 „
32.	Niryana of Buddha.	1807 „
33.	Coronation of Mahapadma Nanda.	1634 „
34.	Coronation of Chandra Gupta Maurya.	1534 „
35.	Coronation of Asoka.	1472 „
36.	The Yavana king 'Amtiyoka' of the Maurya inscriptions.	1472–36„
37.	Age of Panini.	1400 „
38.	End of reign of Salisuka of the Maurya dynasty	1320 „
39.	Age of the Yavana king "Milinda" (of Milinda—Panha).	1320-1307
40.	Nagarjuna yogi.	1294 „
41.	Kanishka	1294-1234
42.	Coronation of Pushyamitra Sunga.	1218 „
43.	Age of Patanjali.	1218 „
44.	Malava-Gana-Saka	725 „
45.	Birth of Vardhamana-Maha-Vira	599 „
46.	Birth of Kumarila Bhattacharya	557 „
47.	Saka Bhupa Kala (Cyrus Era)	550 „
48.	Niryana of Vardhamana Maha Vira.	528 „
49	Kumarilabhatta pushed out from the terrace.	525 „
50.	Birth of Adi Sankara.	509 „
51.	Upanayana of Adi Sankara.	504 „
52.	Death of Siva Guru (Sankara's Father.)	501 „

53.	Aathurasanyaasa of Sankara.	500 B.C
54.	Krama sanyasa of Sankara	499 ”
55.	Death of Aryamba (Sankara's mother)	493 ”
56.	Niryana of Govinda Bhagavatpada.	493 ,,
57.	Meeting of Sankara with Kumarilabhatta.	493 ,,
58.	Death of Kumarila. (Self Immolation)	493 ,,
59.	Sanyasa of Mandana Misra. (Sureswaracharya).	491 ,,
60.	Establishment of Dwaraka Peetha.	491 ,,
61.	Sankara's Visit to Nepal.	488- ,,
62.	Jyothir Mutt in the Himalayas.	486 ,,
63.	Govardhana mutt (Puri)	485
64.	Sarada Mutt (Sringeri)	484 ,,
65.	Kamak oti Peetha. (Conjeevaram)	482
66.	Niryana of Sri Sankara.	477 ,,
67.	Era of Sri Harsha.	457 ,,
68.	Coronation of Chandragupta of Gupta Dynasty.	327 ,,
69.	Gupta Era Begins.	327 ,,
70.	Invasion of Alexander.	326 ,,
71.	Birth of Vikramaditya Ujjayani. (Panwar dynasty)	101 ,,
72.	End of Gupta dynasty.	82 ,,
73.	Coron ation of Vikaamaditya at Ujjain	82 ,,
74.	Era of Vikramaditya.	57 ,,
75.	Kalidasa, Varahamihira and others, nine gems of the Court of Vikramaditya	57 ,,
76.	Era of Salivahana.	78 A.D
77.	Bhattotpala.	338 ,,
78.	Bhaskaracharya.	486 ,,
79.	Coronation of Bhoja Raja (Panwar Dynasty.)	638 ,,
80.	Birth of Ramanujacharya	1017 ,,
81.	Birth of Madhvacharya.	1119 ,,
82.	Death of Ramanujacharya	1137 ,,
83.	Battle of Staneswar. (Between Md. Ghori and Prithvi Raja)	1193 ,,
81.	Independent India.	1947 ,,

FINISH

APPENDIX

Historical Data in the Garga Samhita

By

K. P. Jayaswal

(Journal of the Bihar and Orissa Society 1928)
Vol. XIV. Part III. Pp. 297—408.

APPENDIX

Historical data in the Garga Sambhita

By K, P. Jayaswal

YUGA-PURANA

Materials.

1. In the course of my studies on the ***Brahmin Empire*** I took up the historical chapter of the Garga-Samhita, entitled the ***Yuga—purana*** "the History of the Yugas." I made a search for a better manuscript than the one which was before Dr. Kern, to whom we owe the first notice of the historical chapter and some valuable facts therein.[1] My results based on a manuscript of the Asiatic Society of Bengal were published in 1914 as a part of the "Notes on the Brahmin Empire."[2] Since then I recovered another manuscript, but a third one could not be traced in spite of attempts extending over fifteen years. The book has become extremely rare.

2. The present study and the text published below depend on the following materials. In the collection of the Asiatic Society of Bengal there are two manuscripts with the name of the work. But only one of them is the treatise on Jyotisha with which we are concerned, the other one having nothing to do with the subject. MS. 20 D. I. bearing the seal of the College of Fort William with the English date 1825 is superior to the manuscript in the possession of Dr. Kern in being complete, while Kern's copy was fragmentary. The Asiatic Society's manuscript has one hundred and sixty folios. The title—page bears the title Garga—Samhita, while the colophons to the chapters describe the book as 'Gaargiya Jyotisa'. In some places Vriddha is added before Garga, e. g., at folio 90 Up to Folio 176 the marginal title is

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1. Brihatsamhita of Varaha Mihira, Bibliotheca Indica, 1864—65 introduction pp. 32—40.

2. Express Patna, 1914.

गार्गी सं. and thenceforward (whence another copyist starts) the abbreviation गार्गी सं. is used. The text is not much better than that of Kern's manuscript, but it is helpful in many instances as will be seen presently.

3. Two copies of the work are in the Government Sanskrit College at Benares. One of them (no. 123) is fragmentary containing only 45 folios; it does not reach the Yuga—purana section. But the other (no. 122) is complete except for folios 67 and 68. The MS. is on paper and the Yuga--purna chapter begins at folio 93, the general discussion about past and present history being at folio 92. The MS generally gives better readings than the other two materials, yet it is not correct. The book is described ***Vrddha-Garga-Virachita-Jyotisha Samhita,*** with marginal title. गार्गी [1]

Characteristics of the text.

4. The text bears unmistakable traces of Prakritisms' and it seems that the original was either in pure Prakrit or in mixed Sanskrit and Prakrit. It is due to this linguistic feature that we have such an unsatisfactory text. Prakritisms in the text have been noted below. It seems that a text thoroughly correct, from the Sanskrit point of view, is not to be expected.

5. The author had before him some faithful historical chronicle, a matter-of-fact narrative, on which he drew. It was a record of the Imperial Magadha, coming down to the breakup of the Sunga Empire by the advent of the Sakas, and the preceding weakness brought about by the Indo-Greeks. It is note-worthy that this is the only Hindu record which perserves an account of the invasion and retirement of the Indo-

[1]. The Bhandarkar Oriental Research Institute, Poona, has one MS. (no 542 of 1895-1902) dated Samvat 1881. But unfortunately it contains only the beginning of the chapter (fols. 193-194); five leaves (195–199 which covered our text are missing.

Greeks on and from Magadha. Further, this is the only record, except the coins, of several Indo-Greek rulers. It is also noteworthy that the rule of the Sakas on the river Sipra is specially noticed in the accounts. The chronicler found the Sakas ruling, for he closes with a gloomy outlook and does not know the revivalist dynasties of Hindu Independence who contended against the Sakas or who wiped them out.

6. Its traditions are distinctly independent of the Puranas and details are unique and of the highest importance.

Date of the work.

7. The work has been quoted by Varahamihira about 500 A. C., as an established authority.[1] Its giving prominence to the Sakas and its knowledge of them as the last rulers, with realistic details, and its ignorance of the Andhras (generally), the Abhiras, the Guptas etc , place it earlier than all the known Puranas as we have them. These features, on the line of the argument now accepted for determining the date of the Purnas, would indicate the latter half of the first century before the Christian era as the probable date of the original chronicle, which was versified in anustups in this astronomical treatise.[2]

8. After a brief description of the three former *Yugas*, enumerating a number of chief heroes of the Mahabharata to be born in the closing period of the third yuga (yugaksaye), the Kali is introduced on death of Queen Krsna (A. S. B. MS.

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1. See Kern Brs., Intro., pp. 33–34

2. The criticism of Dr. Fleet (J. R. A. S. 1912, 791–792) on the antiquity of the book is hardly warrantable. The fact that a work contains unreasonable figures (and the figures of the Yuga-purana are not, as we shall see below, so unreasonable as they have been taken to be) does not necessarily prove a late origin.

folio 103, Benares MS. folio 93). I give below the text dealing with the Kali age [3]

(1, Beginnigns of the kali age).

(The text of this section is based on the manuscript of the Asiatic Society of Bengal (to be referred to as A.) and on the Ms. of the Benares Sanskrit College (to be referred to as B.) Dr. Kern has not quoted the passage.

१ द्रुपदस्य सुता कृष्णा देहांतरगता मही ॥
२ ततो नरक्षये वृत्त श्व(:?)शाते नृपमंडले ।
३ भविष्यति कलिर्नाम चतुर्थं पश्चिमं युगं ॥
४ ततः कलियुगस्यातो (०दौ) परीक्षिज्जि [न] मेजयः ।
५ पृथिव्यां प्रथितः श्रीमानुत्पत्स्यति नसंशयः ॥
६ सोपि राजा द्विजे(:) सार्धं विरोध मुपयास्यति ।
७ दारविप्रकृतामर्षः कालस्य वशमागतः ॥

(2. Foundation of Pataliputra)

[Dr. Kern has quoted all the lines given by me in-2-5 except line 26. Kern's text is referred to as K.]

८ ततः कलियुगे राजा शिशुनागात्मजो बली ।

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3. The Yuga-Purana is in the form of an answer from Sankara to Skanda.

N. B:- Figures in f.n. refer to the lines above (Round Brackets) indicate proposed emendations. (Square brackets) enclose apparent corrections. Pkt=Prakritism.

2. शांते (B) for शाते (A);
3. This line is omitted in A.
4. कलियुगस्यातो (A), स्यांतो (B), जन्मेजय (A), and (B)
5. A. spells the last word throughout as शं
7. A, omits the visarga.
8. शिशुनागात्मजो (B) and (K)

९ उदर्धी (यी) नाम धर्मात्मा पृथिव्या प्रथितो गुणैः ॥
१० गंगातीरे स राजर्षिर्दाक्षिणे समहावरे ।
११ स्थापयेन्नगरं रम्यं पुष्पारामजनाकुलं ॥
१२ तेथ Prk (तत्र) पुष्पपुरं रम्यं नगरं पाटलीपुतम् ।

(3. Longevity of Puspapura (Pataliputra)

१३. पंचवर्षसहस्राणि स्थास्यते नात्र संशयः ॥
१४. वर्षाणां च शताः पंचपंचसंवत्सरास्तथा । (Pkt)
१५. मासपंचमहोरात्रं मुहूर्ताः पंच एवच ॥ (Pkt)

(4 King Salisuka at Puspapura and the "so-called Conquest of Dharma")

१६. तस्मिन् पुष्पपुरे रम्ये जनराजा (Pkt) शताकुले ।
१७. ऋतुक्षा कर्मसुतः शालिशूको भविष्यति ॥

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9. उद्धीर्नाम (K)
10. दक्षिणेसमानानाचरो (K) and (A)
11. नगरे (A) नगरे रम्ये पुष्पोराम जनसंयुतं (B)
12. तेथ (A and B) points to prakritism. It seems to have been तत्थ = तत्र K. reads ते s थपुष्पपुरेरम्ये नगरे पाटलीसुते evidently on account of तेsथ, putting the verb in the next line in plural.
13. स्थास्यंते (A and K.) The B. reading is correct. तेथ in the preceding line has led the copyist to put the verb in plural; ते has nothing to qualify.
14. Prakritism is evident in this line and in the next one वर्षाणांविशताः (B) संवत्सर—(B)
15. रात्रा—B
16. रम्यजनशज (K and A) रम्येजनराजा (B)
17. ऋतुक्षा – (K) ऋतुक्षः (B)

१८. स राजा कर्मसूतो दुष्टात्मा प्रियविग्रहः ।
१९. स्वराष्ट्रमर्दते घोरं धर्मवादी अधार्मिकः ॥
२०. स ज्येष्ठभ्रातरं साधुं केतिति (केतति) प्रथितं गुणैः ।
२१. स्थापयिष्यति मोहात्मा विजयं नाम धार्मिकम् ॥

(5. The yavana Invasion and the Battle of Puspapura)

२२. ततः साकेतमाक्रम्य पांचालान्मथुरां तथा ।
२३. यवना दुष्टविक्रांता (:) प्राप्स्यंति कुसुमध्वजम् ॥
२४. ततः पुष्पपुरे प्राप्ते कर्दमे प्रथिते हिते ।
२५. आकुला विषयाः सर्वे भविष्यंति नसंशयः ॥
२६. श (स्त्र) दु (द्र) म महायुद्धं तद् (तदा) भविष्यति पश्चिमं ।

(6. Condition of the People at the end of the Kali Age)

२७. अनार्या श्चार्यधर्माश्च भविष्यंति नराधमाः ।

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18. कर्मसूतो—unanimously in all
19. मर्दने (B) घोरो (A) is replaced by चैव in (B.)
20. केतिति is to be found unanimously in all the mss., cf. pali 'kitteti' Sanskrit, Ketati 'commemorating'.
22. पंचालामाथुरा (A.) and (B) K's reading is adopted here. The other reading will indicate that the Yavanas (line 23 were from Panchala and Mathura. But see lines 40—44.
23. एवना—(B.) ध्वजा—(A.).
26. Kern has left out lines 26—41. He casually gives one extraet from lines 32—33:- "The next following is a complaint against the heretics; (pashandas described as चीरवल्कल संवीता* जटावल्कलधारिणः भिक्षुका वृषलालोके भविष्यंति—"(Kern, Br. S. Intro. p. 38)
27. अनार्यी श्चाप्यधर्माश्च (A)

२८. ब्राह्मणा (:) क्षत्रिया वैश्याः शूद्राश्चैवं युगक्षये ।
२९. समवेषा (:) समाचारा भविष्यंति नसंशयः ।
३०. पाषंडैश्च समायुक्ता नरास्तस्मिन् युगक्षये ।
३१. स्त्रीनिमित्तंच मित्राणि करिष्यंति नसंशयः ।
३२. चीरवल्कलसंवीता जटावल्कलधारिणः ।
३३. भिक्षुका वृषला लोके भविष्यंति न संशयः ।
३४. त्रेताग्निवृषलालोके होष्यंति लघुविक्रियाः ।
३५. ओंकारप्रथितै मंत्रै (:) युगांते समुपस्थिते ।
३६. आग्निकार्ये च जप्ये च अग्निकेच दृढव्रताः ।
३७. शूद्राः कलियुगस्यांते भविष्यंति नसंशयः ।
३८. भोवादिनस्तथा शूद्रा [:] ब्राह्मणाश्च (I) र्यवादिनः ।
३९. स [म] वेशा (:) समाचारा भविष्यंति नसंशयः ।

(7. Exactions by Dharma-mita and the yavana retirement from Madhyadesa.)
(40—44)

(K. Gives lines 42—46)

४०. धर्ममीत-तमावृद्धा जनं भोक्ष (क्ष्य) ति निर्भयाः ।
४१. यवना ज्ञापयिष्य (. .) ति [नश्येरन्] च पार्थिवाः ।

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28. चैव—(B)
29. समवौद्या समाचारा (A.)
32. चीरी संवाता— (A)
33. वृषका—(A)
34. हाष्यंति—(B.)
36. अग्निकायेचजयोच-(A)
38-39. Found in (B) not in (A). Ms. read समावेशा
41. नश्येयं—(A.) and (B.)

४२. मध्यदेशे न स्थास्यंति यवना युद्धदुर्मदा ।
४३. तेषा मन्योन्य-संभाव (.) भविष्यति न संशयः ।
४४. आत्मचक्रोत्थितं घोरं युद्धं परमदारुणम् ।

(8. The Kings of Saketa and the condition of Magadha)
(45—52)

४५. ततो युगवशात्तेषां यवनानां परिक्षये ।
४६. स (ा) केते सप्तराजानो भविष्यंति महाबलाः ।
४७. लोहिता [द्रे] स्तथा योधै योधा युद्धपरिक्षताः ।
४८. करिष्यंति पृथिवीं शून्यां रक्तघोरां सुदारुणां ।
४९. ततस्ते मगधाः कृत्स्ना गंगासीना (:) सुदारुणाः ।
५०. रक्तगातं तथा युद्धं भविष्यति तु पश्चिमं ।
५१. अ [ा] ग्नि वैश्यास्तु ते सर्वे राजानो (नः) कृतविग्रहाः ।
५२. क्षयं यास्यंत युद्धेन यथैषामाश्रिता जनाः ।

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42. मध्ये (A.) मध्यं (B.) and (K.)
43. संभाव—(B) संभावा (A) and (K) भविष्यति —(A) and (B) भविष्यंति —(K).
44. दारुणां (A)
45. परिक्षये —(B) and (K) परिक्षयं (A)
46. संकेते (A) and (K) सकेते (B)
47. K. does not cite lines 47-52, but mentions Agnivaisya Kings (page 38.) लोहितादौ (A.) द्रै (B) योधैर् is left out in (A), युद्धपरीक्षिता: (B). 1. Res. J.
48. पृथिवीशून्या (A.) 49 मागधाः (A) कृत्स्नां (A.)
50. A. reads युधं for युद्धं (B.). K. also evidently had युद्धं before him, as he says 'After some wars, it is said that the Agnivaisya kings will fall in battle' (page 38).
52. मश्रिता (A.)

(9. Advent of the Sakas.)
(53—57)
(K. cites lines 53—58)

५३. शकानां च ततो राजा ह्यर्थलुब्धो महाबलः ।
५४. दुष्टभावश्च पापश्च विनाशे समुपस्थिते ।
५५. कलिंग–शत–राजार्थे विनाशं वै गमिष्यति ।
५६. केचद्रकंडैः (?) शबलै विलु ंो (Sic) गमिष्यति ।
५७. कनिष्ठास्तु हता (:) सर्वे भविष्यंति न संशयः ।

(10. End of the (first) Saka King, and anarchy)
(58—60)

५८. विनष्टे शकराजेच शून्या पृथिवी भविष्यति ।
५९. पुष्पनाम तदा शून्य (०) [वौ] भरत (०) भवति [वत] ।
६०. भविष्यति नृपः कश्चिन्नवा कश्चिद् भविष्यति ।

(11. Certain Mlechchha kings)

६१. ततो (ऽ) रणो धनुमूलो भविष्यति महाबलः ।
६२. अम्लाटो लोहिताक्षेनि पुष्यनामं [ग] मिष्यति ।

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53. ह्यार्थयुध्वा महबलाः (A)
55. कलिंग (B) गा (A) and (K) राजार्थ (B) and (K) राजार्थे (A.)
56. केचद्रकंडै (A) and (K) केचेड्कंडैः (B.) विलुंपंतो (B)
58. शकराजे (K) शकराज्ये (A) and (B). K. stops with this lines but mentions certain data from 11-12. (Br. S., intro., p. 39.)
59. पुष्पनामानतदाशून्यविभरतभवतिचत— (A) भवतिवतं—(B.) read भवितावत—
61. रणैधत्र (B.) cf. अनरणो in line 75.
62. आम्ला (म्ना?) ये (B.) K. reads Abhrata or Amrata Lohitaksha.
(p. 39.) गामिष्यति both in (A) and (B.)

६३. सर्वे ते नगरं गत्वा शून्यमासाद्य [स] र्वतः ।

६४. अर्थलुब्धाश्चते सर्वे भविष्यंति महाबलाः ।

६५. ततः स म्लेच्छा आम्लाटो रक्ताक्षो रक्तवस्त्रभृत् ।

६६. जनमादाय विवशं पर मुत्सादयिष्यति ।

६७. ततो वर्णास्तु चतुरः स नृपो नाशयिष्यति ।

६८. वर्णाथः वस्थितान् सर्वान् कृत्वा पूर्वाव्यवस्थि [तान्] ।

६९. आम्लाटो लोहिताक्षश्च विपत्स्यति सबांधवः ।

७०. ततो भविष्यते राजा गोपालो भाम नामतः ।

७१. गोपा [लः] तु ततो राज्यं भुक्त्वा संवत्सरं नृपः ।

७२. पुष्पके चाभिसंयुक्तं ततो निधन मेष्यति ।

७३. ततो धर्मपरो राजा पुष्यको नाम नामतः ।

७४. सोपि संवत्सरं राज्यं भु [क्त्वा] निधनमे (ष्य) ति ।

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63. The last word is **पर्वतः** in mss.

64. **अर्धबुधा** (A.)

65. **अम्लाटो** (A.) **स्तूक्षौ** (A.).

66. **त्स्यादये** (A.)

68. **वर्णाध्र** (A) **कृत्वासर्वें पूर्वाव्यवस्थितें** (A) the same in B. except in place of **पूर्वा** it reads **पूस्र्वा**. Probahly **व्यवस्थिते** is a reminiscent of a prakrit ending.

69. **आम्रापलोहिताक्षश्च विपत्सवीवधः** (A) **आम्लाटोहिताक्षश्च विपत्स्यति सबांधवः** (B)

70. **भामनमतः** (A) **नामनामतः** (B)

71. **गोपालेंनु** (A.) 'Gopala' (K).

72. **पुष्यकें** (A) (B) "Pushyaka" (K).

73. **नाम-नानत्तः** (A)

74. **भुक्ता** in mss. (Pkt).

७५. ततः सविलोराजा अनरणो महाबलः ।
७६. सोपि वर्षत्रयं भुक्त्वा पश्चान्निधनमेष्यति ।
७७. ततो विकुयशाः कश्चिदब्राह्मणो लोकविश्रुतः ।
७८. तस्यापि त्रीणि वर्षाणि राज्यं दुष्टं भविष्यति ।

(12. Puspapura and King Agnimitra)

७९. ततः पुष्पपुर (॰) स्या [त्] तथैव जनसंकुलं ।
८०. भविष्यति वीरं (र-) सिद्धार्थं (र्थ-) प्रसवोत्सवसंकुलं ।
८१. पुरस्य दक्षिणे पार्श्वे वाहनं तस्य दृश्यते ।
८२. हयानां द्वेसहस्रे तु गजवाहस्तु (क) ल्पतः ।
८३. तदा भद्रपाके देशे अग्निमित्रस्तत्र कीलके ।
८४. तस्मिन्नुत्पत्स्यते कन्यातु महारूपशालिनी ।
८५. तस्या (अ) र्थे सनृपो घोरं विग्रहं ब्रह्मणैःसह ।
८६. तत्र विष्णुवशाद्देहं विमो [क्ष्य] ति न संशयः ।
८७. तस्मिन्युद्धे महाघोरे व्यतिक्रांते सुदारुणे ।
८८. अ (ग) ग्निवैश्यस्तदा राजा भविष्यति महाप्रभुः ।
८९. तस्यापि विंशद्वर्षाणि राज्यं स्फीतं भविष्यति ।

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75. सविलो (A) "Savila" (K) सविपुलो (B). अनरण्यो (B)
77-78 These lines are only in (B)
79. पुष्यपुरस्यात (A) स्यां (B)
80. भविष्यति वीरं सिद्धार्थं (A) भवेद्वीरं सिद्धार्थं (B)
82. काल्पतः in mss.
83. K. also "Bhadrapaka". "Agnimitra" (K) आग्नेमित्र (A). अग्नेमित्र (B)
85. घोरं विक्रमं (B)
86. तत्रवि - वसादेहं (A) विमोक्षति (A) and (B).
89. स्फीनं (A)

९०. (आ) ग्निवैश्य स्तदा राजा प्राप्य राज्यं महेंद्रवत् ।
९१. भीमैः शरर (शवर ?) संघातैर्विग्रहं समुपेष्यति ।
९२. ततः शरर (शवर ?) संघोरे प्रवृत्ते समहाबले ।
९३. वृषकोटे (टि) ना सनृपो मृत्युः समुपयास्यति ।

(13. End of the Agnivaisya Kings, and the condition of the People.)

९४. ततस्तस्मिन् गते काले महायुद्धं [सु] दारुणे ।
९५. शून्या वसुमती घोरा स्त्रीप्रधाना भविष्यति ।
९६. कृषिं नार्यः करिष्यंति लांग [ल क] र्ण पाणयः ।
९७. दुर्लभत्वान्मनुष्याणाम् क्षेत्रेषु धनुर्योधनाः ।
९८. [विंश] द्भार्या दशोया (वा) भविष्यंति नरास्तदा ।
९९. प्रक्षीणाः पुरु [षा] लोके दिक्षु सर्वासु पर्वसु ।
१००. ततः संघातशो नार्यो भविष्यंति न संशयः ।
१०१. आश्चर्यमिति पश्यंतो [दृष्ट्वा] घो (घः) पुरुषाः स्त्रियः ।

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90. आग्नेवेश्य (A) महोद्रवत् (A)
91. भीमौशररसंध्यतै (A)
92. ततः शरेरसच्छोरे प्रवृते समुदावेले (A). The last word महाबले—of (B) might be a mistake for महाहवे
93. वृषपातेन (B) मृत्युः (A.)
94 ततस्मिन् (A) सदारुणे in mss.
96. कृषीकार्यं लान्लोवण पाणयः (A) लांगलो वर्णपाणयः (B)
97. मनुष्यानां धनुयोधो ना; (A).
98. विसद्भार्या दशो या भवि . (A) विशद् (B) दशाया a corrupt form, originally denoting 'having ten wives'.
99. पुरुषं (A) and (B).
100. न तः सघातशो नायो (A)
101. दृष्टा in mss. (Pkt).

१०२. स्त्रियो व्यवहरिषयंति ग्रामेषु नगरेषु च।
१०३. नराः स्वस्था भविष्यंति गृहस्था रक्तवाससः।

(14. Rule of the Saatu King)

१०४. ततः सातुवरोराजा ह (हृ) त्वा दंडेन मेदिनी (?)।
१०५. व्यतीते दशमे वर्षे मृत्युं समुपयास्यति।

(15. Depredations by the Sakas on the Sipra)

१०६. ततः प्रनष्टचारित्राः स्वकर्मोपहताः प्रजाः।
१०७. करिष्यंति च का (शका) घो [रा] बहुलाश्च इति श्रुतिः।
१०८. चतुर्भागंतु [श] स्त्रेण नाशयिष्यंति प्राणिनां।
१०९. हरिष्यंति शकाः षोशं (कोशं ? तेषां ?) चतुर्भागं स्वकं पुरं।
११०. ततः प्रजायां शेषायां तस्य राज्यस्य परिक्षयात्।

(16. Long Famine and Plague)

१११. देवो द्वादशवर्षाणि अनावृष्टिं करिष्यति।
११२. प्रजानाशं गमिष्यंते दुर्भिक्षभयपीडिताः।
११३. ततः पापक्षये लोके दुर्भिक्षे रोमहर्षणे।
११४. भविष्यति युगस्यांतं सर्वप्राणिविनाशनं।
११५. जनमार स्ततो घोरो भविष्यति न संशयः॥

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102. नराः स्वरथा गृहस्था (A)
104. सतु (A) सात्तु (B)
105, व्यतंते (A)
107. वका (B) घोरो (A) and (B) इति श्रुतः (A).
108 शास्त्रेन (A.) शास्त्रेण (B) नाशयिष्यति (B).
109. षोशं (A) and (B).
110. शेषायां (B) राज्यां (B).
111. देवो द्वारै दशवर्षाणि (A)
113. पापक्षये (A.) दुर्भिक्षे (A).
114. विनाशानां (A)
115. जन्मार (A)

Translation

[Section 1 —Beginnings of the Kali Age].
(1—7 Stanzas)

The great[1] Krsnaa, daughter of Drupada, died. Thereafter while there is a loss of human population and the circle of kings is thinned for future, there will be the fourth and the last age called Kali.

Then, in the beginning of the Kali age, there will be born Janamejaya, son of Parikshit, who will be famous on the earth and full of majesty; there is no doubt about it. And that king will have hostility with the Brahmanas (which will happen) on account of the king coming into the hand of time, having incurred indignation of the Brahmanas for his wife.[2]

(Section 2 — Foundation of Pataliputra.)

Ther■after, in Kali age, (there will a King, decended from Sisunaga, (he will be powerful, Udadhi (Udayi)

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1. Mahi, 'great' (Vedic)

[Section 2 —Foundation of Pataliputra]. (8—12)

Thereafter, in the Kali age, (there will be) a king descended from Sisunaga, (he will be powerful, Udadhi (Udayi)

2. The story of this quarrel is to be found in the Puranas, e. g., Matsya (c. 50, 56-65); the dispute was in connection with sacrifice. The Aitareya Brahmana (VII,22-180) mentions the historical fact of the horse sacrifice by this king and even quotes the ***yajua-gatha*** about it, giving details:—

"आसंदीवति धान्यादं रुक्मिणं हरितस्रजम् ।
अश्वं बबंध सारंगं देवेभ्यो जनमेजयः ।। इति.

Janamejaya's historical position is undoubted. (in the beginning of kali) the quarrel is hinted at in the Ait. Br. and is historical. Cf. also Pargiter, ***Purana Text,*** P. 86.

by name, virtuous and famous on the earth on account of his qualities. That royal sage on the southern bank of the Ganges, within a large enclosure founds a charming (chief) city full of flower gardens and population—that, (or, thereon) capital Puspapura, the son of Patali, the charming.

[Section 3 — Longivity of Puspapura (Pataliputra] (13—15),

It will last, and there is no doubt about it, for five thousand five hundred and five years, five months, five days, as well as five muhurtas (4 hours).

[Section 4 — - King Salisuka at Puspapura and the "so-called Conquest of Dharma."] (16—21)

In that charming Puspapura, full of hundreds (of men), the king of the nation will be Salisuka, son of Rtu (=Rbhu) ksa karma (Ribhuksha-Varma ?)[1]

That king produced by deeds, of wicked soul fond of quarrels talking of Dharma (religion) (but really) devoid of Dharma (religion), causes terrible oppression to his own realm. He, the fool, comme- morating (following) his elder brother the good and famous on account of his virtues, will establish the so-called conquest of Dharma (religion.)

[Section 5. - - The Yavana Invasion and the Battle of Puspapura]
(22–26)

After this, having invaded Saketa, the Panchalas and Mathura, the viciously valiant Yavanas (Excommunicated Hindu Kshatriyas) will reach Kusumadhvaja ('the town of the flower standard.') Then the thick mud-fortification (embankment) at Pataliputra being reached, all the provinces will be in disorder, without doubt. Ultimately a great battle will follow with tree (like) engines.[2]

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1. Ribhuksha=Indra. It probably represents the father of Indrapalita of the Vayu and the Brahmanda where he is placed just above the position occupied by Salisuka in the Visnu and Bhagavata. Cf. Devavarma, the next king.

2. This was probably Sataghni (which is described to be tall like a palmyra tree). The Arthasastra mentions that on the city-walls there should be engines of war: "मुसंठिमुद्गरादंड चक्रयंत्रशतघ्नय:" (Ch. 24)

(Section 6. Condition of the People at the end of the KaliAge)
(27—39)

In the end of the Kali Yuga there will be non-Aryans following the religious practices of the Aryas. The Brahmanas, the Kshatriyas, the Vaisyas as well as the Sudras will be low men. They undoubtedly will dress themselves all alike, and will have conduct all alike. In that end of the Yuga men will be united with heretical sects; they will strike friendships for the sake of women. This is without doubt. Without doubt there will be in this world Bhikhsukas (religious mendicants) of the Sudra caste, wearing *chira* (Buddhist religious cloth) and bark, wearing matted hair and bark. At the approach of the end of the Yuga in this world, the Sudras will offer oblations to fire with hymns proclaimed with *omkara*, and (will be) keepers of the three fires with little hesitation. Without doubt in the end of Kali age, there will be Sudras with fixed vows for fire sacrifices, praying and in matters of fire rituals.

Without doubt there will be Sudras who will address with "Bho !", and Brahmans who will address (others) with "Arya !," They will be alike in dress and conduct.

[Section 7. Exactions by Dharma-mita, and Yavana retirement from Madhyadesa.] (40-44)
(K. gives lines 42-46)

The *Tama*-elders of Dharma-mita will fearlessly devour the people. The Yavanas will command, the kings will disappear. (But ultimately) the Yavanas, intoxicated with fighting, will not stay in *Madhyadesa* (the Middle country): there will be undoubtedly a civil war amongst them, arising in their own country, (i.e. Simhapura, Divyakataka, Uttara Jyotisha, which comprise modern Afganistan) there will be a very terrible and ferocious war, (In this section 42, 43, 44 sentences are interpolated).

[Section 8. The kings of Saketa and condition of Magadha.]
(45—52)

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1. See J, B. O. R. S., XIV, 128, for 'tama'elders.'

Then on the destruction of the Yavanas owing to the influence of the Age, at ***Saketa*** there will be seven powerful kings the soldiers wounded in battles by the soldiers of the Lohitadri (the Red Mountain) will make the land empty, terrible with blood, and fearful. (Here sentences 45 to 48 are interpolated.)

Then the whole of the Magadha people inhabiting by the Ganges (will become) ferocious; ultimately there will be bloodshed and war. They, all the Agnivaisya (ie. Yavana) Kings in (mutual) discord will perish by war, and so will do the people dependent on them.

[Section 9—Advent of the Sakas]
(53—57)

Then the king of the Sakas, (of Sakastan in Uttarapatha) greedy, very powerful, wicked and sinful at the approach of (his) end will attain destruction (in his) aim against the Sata (or Saka) King of Kalinga.

He will go, being effaced by the ***Savaras*** armed with arrow. (Of Kechadra or Kovedu ?). The smaller (Saka Chiefs) will be all killed without doubt.

[Section 10—End of the (first) Saka King, and anarchy.]
(57—60)

On the destruction of the Saka king the land will become desolate. (The town) called Puspa will then become desolate, and, alas, repulsive. There may be a king, or there may not be a king.

[Section 11—Certain Mlechcha excommunicated Hindu-Kshatriya) kings].
(61—78)

'Amlata'

Then Amlata, called 'the red-eyed', invincible, having 'Dhanus' as his principal weapon who will be very powerful, will assume the name Pushya. Then all going to a city, will occupy the empty town fully. Then the foreigner (Mlechcha Amlata, the red-eyed'

wearing red clothes, finding the people extremely helpless, will overturn them. Then that king will destroy the four castes, by making all the old-established (castes) lowplaced.

Amlata, the red-eyed, will also fall in distress along with his family. Then there will be a king, Gopalobhama by name. But King Gopa, then having ruled for one year the king along with Pushyaka, will attain his end. Then there will be the just king, called Pusyaka by name; he also having ruled the kingdom for one year, will attain his end. Then (there will be) King ***Savila,*** the invincible, the powerful; he also after having ruled for three years, will attain his end.

Gopalobhama or (Gopa)

'Pusyaka'

'Savila'

Then (there will be) Vikuyasas, some degraded-Brahmana, famous among the people. His reign will be wicked, also for three years.

'Vikuyasas'

[Section 12—'Puspapura' and 'Bhadrapaka'].

(79—93)

Then (besides), Puspapura will be similarly populous. It will be full of festivities celebrating the birth of hero ***Siddhartha.*** In the southern quarter of the city his conveyance is seen—two thousand horses and an elephant—car, (***kalptah,*** coming down from ages ?). At that time in the capital of the country called "Bhadrapaka", there (will be) 'Agnimitra'. There will be born a very beautiful girl in that country. For her that king will have a terrible battle with the Brahmanas. There on account of the (decree) of Visnu, he will leave his body (die), without doubt. After the close of that very terrible battle, an Agnivaisya (?) will be king and a great lord. And his reign will be a successful one, for 20 years. Then, another 'Agnivaisya, having obtained the kingdom like Mehendra will have a war with a combination of the ***Sararas*** (one of the Hindu mlechcha sects); then the king

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[1] Reading महाहवे for महावके ?

while engaged in the terrible and big war, [1] will attain death through the (weapon) called 'Bull-horn ?'

[Section 13 -- [condition of the People, after the terrible war.]
94—103

Then at the time after the end of the terrible war, the earth will be desolate and terrible, and will be predominated by women. Women will do the work of cultivation handling ploughs; on account of the scarcity of men, women will act as bow-soldiers on (battle) fields. At that time men will have 20 wives, or 10 wives. In the society, in every direction, on festivals, the (number of) men will be few and women will be by crowds, without doubt. Seeing women in a position superior to men, they see a strange sight. Women will do every business in villages and towns. Men will be contented, and householders will wear red (ascetic) robes.

[Section 14. -- Rule of the Satu king.]
(104—105)

Then the excellent king of the Saatus, having conquered the land through his army on completing the 10th year, will attain death.

[Section 15 --Depredations by the Sakas: on the Sipra]
(106—110)

Then the terrible and the numerous Sakas will make the population lose their conduct and degraded in their own acts. This is heard from the Sastras. One-fourth of the population the Sakas will destroy by weapon, and they will take away to their own capital one-fourth of their (? wealth or number).

Then in the population on the ***Sipra*** on the destruction of that regime:

[Section 16-- Long Famine and Plague]
(110—115)

God (Indra) will cause a drought for 12 years. The population will be dwindled, oppressed by famine and perils. Then

in the world decayed by sins, after a famine causing extreme terror, there will be the end of the Yuga, destroyed of every life. There will be a terrible plague without doubt.

The pessimistic description is continued. The waters of several rivers, the Ganges, the Indus, the Iravati, the Visakha, the Vetravati, the Suvarna, the kausiki and the Sarasvati, would be dried up on account of the drought. There would be atheists and men of unbrahmanical behaviour. In the twelve states (***mandalas***) the orthodox man would be exhausted from hunger and thirst. Those who could live on the Ajata-giri in the two states (***mandalas***) would have a better time and so would they who would reside in the third state. Those who would have patience would survive the famine and the epidemic as also those living on the sea-coast and at Mahavata, to the south-east of the frontiers. The Kaveri would water for three hundred ***yojanas***, and the people would live there on fish and on boars. In another ***mandala*** near Bhojakata[1] the population at Devi- kuta and Strikuta would subsist on fish and moths. The distress would be most terrible in the Kuvinda country and on the Trikuta and the Pariyatra mountains, All this is to happen at the end of the (Kali) ***yaga***. Each ***kalpa*** is of thousand ***yagas***.[2] Thus ends "वृद्धगार्गीये ज्योतिषे युगपुराणं नाम" ३

1. In A., Nokata.
2. See J.B.O.R.S.I., 257-58, on extensions of the Kali duration.
3. A.S.B.Ms. Fol. 105.

Critical study.

The chapter entitled "Yuga Purana" could not have been the work of Vriddha Garga. There is no place for such historical material in a treatise on Astronomical Science. Some propriety for it could be claimed if the chronological determinations of the times and reigns mentioned therein, had been based on the position of the stars or the Great Bear (Saptarahi Mandala) which is not the case. Vriddha Garga was a great scholar, well versed in the sacred literature of the land, the Vedas, the Vedangas, the Puranas and the Ithihasas. He was an orthodox Brahmin and an authority for the astronomers who came after him. Later Astronomers like Varahamihira, (123 B.C) Bhattotpala (338 A.D.) and others recognise his authority and quote frequently from his Garga Samhita in their respective works. But they mention nowhere the existence of any such chapter as Yugapurana in the Garga Samhita and not a single sentence is quoted from it. No astronomer and no historian, or Pauranica mentions it. The period to which Vriddha Garga is to be assigned is the 5th century B.C. From that time till A.D. 1864, when Dr. Kern in his introduction to his English version of Brihatsamhita hints at a chapter of historical content entitled 'Yugapurana' towards the end of the Garga Samhita (mentioned in Brihatsamhita), no scholar on earth Hindu or European was aware of its existence.

K.P. Jayaswal makes the misleading statement "The work has been quoted by Varahamihira as an established authority" Vide J.B.O.R.S. Vol XIV p. 399, relying on the authority of Dr. Kern, but he has not cared to verify the correctness of the statements by reference to the text of Varahamihira's Brihatsamhita. Varahamihira quotes profusely from the astronomical portions of Garga Samhita but never, not even one sentence, from the alleged historical chapter in it, the Yugapurna. This is only one instance of the dubious statements of European scholars by which Hindu Historians who repose implicit faith in their masters have

been misled grossly. We may note also that Varahamihira himself belonged to 123 B.C., and not 500 A.D., as alleged by the modern historians.

Dr. Kern claims to have found it in 1864—65 and thereafter contemporary (to Dr. Kern) historians, E. J. Rapson and Max-Muller conjectured that it might have been a work after the beginning of the Christain Era and following them, V. A. Smith assigned the composition to the 2nd or 3rd century A. D. But K. P. Jayaswal and Diwan Bahadur K. H. Dhruva declared their preference for assigning it to the 1st century B. C. K. P. Jayaswal himself came across the Yuga—Purana, claimed to have been discovered by Dr. Kern, in the course of his investigations in connection with the composition of his treatise on "The Brahmin empire." As he found the text incomplete he tried to get at other copies and succeeded at last in 1914 in finding one with the Asiatic Society of Bengal and another in the Government Sanskrit college at Banaras. Although he continued to search for other copies for 15 years more he could not come across a third. (Vide J. B. O. R. S. Vol. XIV p. 397 from which the relevent sentences are quoted in the Appendix to this essay.) So it is clear that there is no third copy of the version of Garga Samhita including the chapter entitled Yuga—Purana The fact is—The Garga Samhita composed by Vriddha Garga was lost even in ancient times. Very likely, the various sentences from it quoted by later astronomers were all collected by a still later astronomer and worked up into a volume with a good deal of his own contribution to the matter and published with the title of Garga Samhita Even this later edition (Manuscript) is not available to us. But no astronomer of any time has ever mentioned the existence of such a chapter as Yuga—Purana in the original Garga Samhita, nor has a single sentence from it been quoted by any scholar in any authentic astronomical or historical work. Hence it is quite possible that this Yuga—Purana is altogether a fabrication of some interested modern historian who managed to introduce it into a few copies of the text of the later Garga Samhita extant in modern times.

The Yuga—Purana

1. The alleged historical contents of this chapter are contrary to the historical information available to us in all the Puranas.

2. In the determination of the time of the beginning of Kali - - a determination of great importance to the history of India - - this text is contrary to reason and the tradition of the land.

3. The chronology of this text is contrary to the determina. tion of the Kali era by Vriddha Garga himself. In dealing with the movement of the Great Bear, (the Saptarshi Mandala), Vriddha Garga had declared" कलिद्वापर संधौतु स्थितास्ते पितृदैवतम् " i.e. "At the transition period of Dwapara into Kali" in 3102 B. C., the Great Bear was in the star Magha; and after him Varahamihira and Bhattotpala, that 'while the Great Bear or Saptarshi Mandala was in Magha, (from 3176—3076 B. C.) Yudhishtira was ruling on the earth'. The reign of Yudhishtira commenced 36 years before the beginning of Kali yuga in 3102 B. C. i. e. in 3138 B. C., and came to a close a few months after Kali i. e. in 3101 B. C. The beginning of Kali is held to have synchronised with the close of the earthly career of Bhagavan Sri Krishna, the incarnation of Vishnu—and unwilling to reign in Kali, Yudhishtira placed his grandson 'Parikshit' on the throne in 3101 B, C. and started on a pilgrimage to holy places along with his five brothers and his consort "Draupadi". So it is clear to us, on the authority of Vriddha Garga and the other astronomers of Ancient India that the Maha Bharatha War occurred in 3138 B. C., and Kali began in 3102 B. C. In accord— ance with the same chronological determinations, from the beginning of Kali i. e. since 3102 B. C., our yearly calenders have been prepared from year to year in an unbroken sequence. Scientists all over the world have admitted the correctness of the reckoning of Kali from 2-27'-30" of 20th Feb. 3102 B. C. After the completion of the pilgrimage in 26 Kali i. e. 3076 B. C., the Pandavas and Draupadi are said to have shuffled off their

mortal coils, when the great Bear left Magha and entered 'Aslesha' in retrograde motion. Whereas in this Yuga—Purana, in the beginning of the text, it is stated that the Kali yuga started after the demise of Draupadi the daughter of Drupada i. e. after 3076 B. C. So this chapter, bristling with such mutally inconsistent statements, directly contrary to his own determinations in the admittedly authentic portion of his treatise could not have been the work of Vriddha Garga.

Varaha-mihira and other later astronomers of India have quoted profusely from Garga Samhita but their recognition of Gargasamhita does not imply the authenticity of this chapter Yugapurna, which might have been a later interpolated fabrication.

4. According to the history of Bharat (Practically of Magadha) available in our puranic literature, which gives us the times and reigns of Kings from the Mahabharata War 3138 B.C., of 36 years before Kali ie 3102 B.C., the kings of Sunga dynasty reigned from 1218 B.C to 918 B.C., and of the Kanwa dynasty from 918 B.C. to 833 B.C., and the Satavahana dynasty from 833 B.C., to 327 B.C. Whereas modern historians of Ancient India have interpreted them all to have been the contemporaries of Kharavela of about the 1st century B.C. The so called historical material in the Yuga-Purana alone (in direct contradiction of our entire Puranic literature in Sanskrit) seems to lend support to the interpretation of the modern historians. Hence the motive, for the obvious fabrication of this alleged chapter in ancient astronomical treatise, is not difficult to surmise.

It is evidently calculated to provide plausibility to the fictitious theories of the arbitrary determinations of these biassed historians.

5. This alleged chapter Yuga-purana is glaringly in conformity with the arbitrarily posited contemporaneity of Alexander and Chandragupta Maurya and in direct contradiction of the history of Bharat as detailed in our puranas

and Ithihasas, down from the time of the Mahabharata War (3138 B C.) Hence it is to be deemed along with other alleged historical treatises and inscriptions of the like—nature a concoction and fabrication by some modern European historian of ancient Bharat to lend support to their pet theories.

6. To conceal effectively the gap made by the arbitrary reduction of the historical time in the history of Bharat by the European orientalists and their blind Indian followers, attempts have been made to make much of certain coins, said to have been discovered in Bactria, and the names of the kings inscribed on them, assuming that they were Bactrian Greek kings, arguing that they belonged to the 3rd to 1st century B.C., and similarly to make much of the sentence in Patanjali's Maha Bhashya. which reads "अरुणद्यवन: साकेतम्" and arguing from it that the Indo-Greek princes like Demetrius invaded Saketa and Pataliputra and that Pushpamitra and Patanjali were their contemporaries, thus pushing forward Pushyamitra and Patanjali who really belonged to the 13th century B.C., to the 3rd-to 1st century B.C. Infact, 'Yavanas' are not Greeks or Indo-Greeks.

Even in this fabricated Yugapurana, there is no definite information or direct statement of the times of any of the personalities mentioned or the events referred to. There is no regular authentie history of Bactrian-Greeks available in Bactria. The names of the kings inscribed on the coins are identified as those of such vague descriptions in treatise of questionable authenticity by these modern historians--all to confirm the arbitrary determinations of the spurious history of Ancient Bharat, raised on false foundations. It is all full of hypothesis, conjecture and dishonesty and there is no kind of historical material or reliable evidence in all this.

If there had been Yavana kings in Bharat among the contemporaries of Patanjali, they should belong to the 13th century B.C, and not the 2nd century B.C. There could have

been no Indo-Greeks in Bharat at any time. The Yavanas mentioned in our Puranas and other sanskrit historical treatises were not Creeks at all; but certain branches of Bharatiya Kshatriyas, excommunicated from their original caste group on account of their having failed to conform to the customs and rituals prescribed for them by tradition, and leading lives of banditry and barbarism and indulging in arson, loot and abduction, and were therefore despised and chastised and driven away to the west, beyond the frontiers of Bharat-Khanda and subsequently these Sakas, Yavanas, Hunas, Barbaras, Kiratas, Daradas and Turushkas etc. reached distant countries like Asia-Minor, Greece, Crete etc., and settled down there. All this has been dealt with earlier in this volume. Yavanas were of indigenous descent and no foreigners. In those times there were no Greeks and no country known as Greece.

7. K.P. Jayaswal asserts that the Kaliyuga ended in the 2nd century B.C. Vide J.B.O.R.S. Vol XIV p. 417. It is not true. It is not a statement made with any knowledge of any basis for it. He alleges that it is so stated in the Puranas. Nowhere is it so stated in any Purana; obviously, he has not cared to study the Puranas and verify but relied implicitly and blindly on the biassed and interested statements of foreign historians, and their Indian followers.

Pushyamitra Sunga was the first king of the Sunga dynasty. He reigned for 60 years. It is not correct to say he reigned only for 8 years. Such facts have to be ascertained after due consideration of the texts of all the available Puranas and not to be determined arbitrarily on the basis of a few tampered versions of a dubious text. Agnimitra was his son. It cannot be true that this Agnimitra waged an unjust war with Brahmins for the sake of a Brahmin girl and was killed in the course of it, as it is stated in this Yuga-Purana. Pushyamitra and Agnimitra were Brahmin princes, learned and orthodox and conforming to tradition and ritual and dedicating their lives to the protection of the

traditional culture and religion of their country. They were emperors who performed the prescribed Aswamedha and other sacrifices. Their active and deliberate endeavour was to protect the traditional culture from attack from outside or neglect and indifference among the people. That such princes should have waged war with learned Brahmins whom they were bound to and used to honour and worship passes the bounds of belief. Moreover these Brahmins must have been destitute of all military prowess and devoid of any political power. How could they meet the royal aggressors on the battle field? Further the Sungas were Brahmin princes. Agnimitra was the second prince of the dynasty and he reigned for 50 years. Why should any Brahmin refuse his daughter in marriage to a Brahmin prince who was the ruler of a mighty empire. It is all inconceivable. So the Agnimitra of this story could not have been the Sunga prince of Magadha. In fact even this Yuga-Purana does not say specifically he was Agnimitra Sunga. It is Sri Jayaswal who is responsible for the conjectural identification of the hero of the story as Agnimitra Sunga. The story is not corroborated any where else in any Purana, historical work or inscription. Such exploits were never indulged in by Aryan princes of those days but only by the Mlechchas and outcastes such as Saka, Yavana, Huna etc. So it is clear that even the fabrication of this Yuga-Purana is the work of one unacquainted with Bharatiya tradition. It is also to be considered whether it is probable that any learned Shnskrit scholar of ancient India could have pitched upon the crimes of such wicked Mlechcha princes while he could choose the exploits of any of the great Hindu emperors of the Maurya, Sunga, Kanwa Andhra Satavahana, or Gupta dynasties for the theme of his. composition. Only one of the modern European scholars, who deem themselves the descendents of ancient Greeks and glory in their exploits, whatever the moral nature & tendency of the same, could have composed this chapter. But really there is no truth in its contents. The Greeks never settled down or dwelt permanently in Bharat. The term Yavana of the ancient Bharatiya literature does not denote the Greek and

the term Greek is not found therein (ie. Yugapurana or any work in Sanskrit literature.) at all.

8. It is stated in the description of the country, in this composition, the Yugapurana, that as all the males were killed in the war the women had to manage the cultivation of the land and the work of all other occupations, and as many as ten or even twenty women sometimes attached themselves to a single man. All this could only be the result of a wild and ***overheated*** imagination. Such a situation is not known to have prevailed in the country even after the Great Mahabharata War. And in the course of the 2000 years since the Great Maha Bharata War of 3138 B. C., the land must have been once again densely populated. In the 13th century B C., mighty princes of the Sunga dynasty were ruling the country, Pushyamitra, Agnimitra and their descendents These Sunga princes were very powerful and had extended their empire by conquest to the Indian Ocean in the south and the Himalayas in the north. In the time of such emperors it is in-conceivable that such small bands of mlechcha bandits could have transgressed the frontiers or occupied even outlying parts of the empire or raided the country or harassed and looted the people or ruled over parts of the country or carried away the population as slaves, as described in this fantastic composition. Even if we concede for a moment for the sake of argument, that the Sungas reigned in the 2nd century B C., it should be impossible for such a state of affairs to prevail in the country in the time of such mighty emperors whenever it might be. Nowhere is stated in any of the Puranas, Itihasas etc., that such misfortunes occurred any time during the interval from the time of Maurya Salisuka to the time of the Andhra Satavahanas. So the fictitious story in this Yugapurana is a big lie.

Sri Jayaswal, in his innocence, natural to the Hindu mentality, accepts this Yugapurana as authentic history and endeavours to determine the—exact dates of the Saka and Yavana invasions mentioned therein, on account of his inability to detect the composition as, in the main, a forgery concocted in the 19th century A. D. and not at all the work of Vriddha Garga of revered memory.

9. Vriddha Garga composed his Garga Samhita in pure classical Sanskrit. But the language of this Yuga-purana is a curious mixture of Sanskrit and Prakrit. Sri Jayaswal suspects it might have been, even originally, composed in Prakrit or a mixture of Prakrit and Sanskrit and asserts that it could not have been in pure Sanskrit. "The text bears unmistakable traces of Prakritisms, and it seems that the original was either in pure Prakrit or in mixed Sanskrit and Prakrit. It seems that a text thoroughly correct from the Sanskrit point of view is not to be expected".

(Vide J.B.O.R.S. Vol XIV p. 328)

All the sentences quoted from Gargasamhita by Bhattotpala and others are in pure Sanskrit. If the errors in the text are due to the scribe they should be found uniformly throughout the text and the last chapter alone could not be, full of mistakes of one nature exclusively, while the rest of the book was quite free from such. The errors of scribe in a Sanskrit text could not result exactly in Prakrit words. Some of the sentences in the text are altogether in Prakrit. So the faulty (Prakrit) language could not be ascribed to the scribe. Diwan Bahadur, Professor Dhruva himself argues in his essay on the Historical contents of the Yuga-purna (J.B.O.R.S.Vol XVI 1930 p. 47) "Of the numerous quotations from the Garga Samhita by Bhattotpala in his commentary on Brihat Samhita is there any in Prakrit or in mixed Sanskrit and Prakrit ? So far as I know they are all in Sanskrit. It goes to prove that the Garga Samhita is not Prakrit but a Sanskrit work. The presumption that the Acharya composed the Yuga-Purana, one chapter in the work, in Prakrit and all the rest of the work in Sanskrit is not to be entertained for a moment", thus driving to the conclusion that the original Garga Samhita was in pure Sanskrit. But even he fails to hit upon the inevitable corollary of his argument that the singular chapter in Prakrit must be due to later interpolation.

We need not be surprised, because it is so common, at a Hindu (modern) historical scholar, despising and desregarding (his national historical literature) the Puranas without ever looking

into them once simply because of the adverse opinion of their western masters in historical research' but it passes one's understanding, to find the same Hindu historical scholars accepting as authentic, as soon as again it is so vouched by the European masters, this concocted Yuga-purana and with great difficulty, on the pretext of correcting the errors in the text of it, to rewrite it almost entirely in Sanskrit so as to transform it into a new text altogether. This is what Professor Dhruva has done. But this Yuga-purana is so directly contrary to truth, the traditions of the land, and all the Puranas, the only reliable sources for the ancient history of the country, that it should be rejected as an altogether fictitious composition. The mental slavery of our modern historical scholars is to be very much regretted.

Garga Samhita was composed in pure Sanskrit only. The text of the chapter entitled Yuga-Purana is in a queer mixture of Prakrit and Sanskrit. No Pandit among the ancient Hindus would have deigned to use such an impure language. So this could not have been the composition of Garga Acharya. Then how to explain its presence in the Samhita.

There is only one plausible explanation. It must be one other of the various historical forgeries of the 19 th century A. D., committed by the European Orientalists with the motive and intention of reducing the antiquity of the hoary culture, civilisation and history of Bharat and bring it down within the limits of the story of creation in the Bible which commences in 4004 B. C.

This must have been the composition of one with a very limited knowledge of both Sanskrit and Prakrit and it has been published as the last chapter at the end of Gargasmhita in the 19 th century A. D. It has been stamped with the Stamp of the Fort William College of 1825. No manuscript copy of it of an earlier date than 1825 has been produced. The astronomers and historical scholars of the land of earlier times have never mentioned or even shown any awareness of the existence of such a chapter as Yugapurana in Garga

Samhita which was, on the other hand, widely known to them and profusely quoted from. During the early part of the 19 th century when Sir Horace Wilson was endeavouring to represent the Puranas of Bharat as recent compositions and discrediting their worth as historical treatises some where about 1820-1824 A. D., some western Orientalist with a limited knowledge of Sanskrit and Prakrit must have composed this chapter.

10. It is entitled Yuga—Purana but there is in it not even a reference to the Krita, Treta and Dwapara Yugas and none of the well-known features of a Purana, such as chronological data, lists of kings and royal dynasties and their reigns, accounts of famous events or the customs and traditions of the people. It has been laid down that a Purana is characterised by the five distinguishing features of the accounts in it. " सर्गश्चप्रतिसर्गश्चवंशो-मन्वंतराणिच ईशानुचरितंचैव पुराणंपंचलक्षणं" of "1. Srishti or creation 2, Laya or disolution. 3. Vamsa a history of the Royal dynasties of Bharat from the beginning of the Creation 4. Manvantharas (1 manvantara = 71 Mahayugas), —Chronology, 5. History of the Avataras of Vishnu the protecting God—head of the Universe. This composition does not show even one of these distinguishing features of a Purana. So clearly it does not deserve to be entitled a Purana.

The contents of the composition clearly indicate that the composition has been concocted to support the arbitrary and baseless findings of the modern European historians of ancient Bharat, that Sakas and Yavanas had invaded Magadha and its capital Pataliputra, defeated and killed the reigning Hindu monarchs and established their rule in their territories; that Pushyamitra the first Sunga king, the first King of the Kanwa dynasty and the first king of the Andhra Satavahana dynasty were all contemporaries of Kharavela of Kalinga. The times of the kings mentioned therein are not indicated clearly in the text; their times are again deduced by these biassed foreign scholars on the basis of their arbitrary and wrong theory of the

contemporaneity of Alexander and Chandragupta Maurya. It is proper to consider it a fictitious 'Mlechcha history, instead of styling it Yuga Purana.)

11. It is strange that Indian historical scholars of the eminence of Sri K. P. Jayaswal, and Prof, K. H. Dhruva should take this concoction for an authentic Purana, interpret it in conformity with the false history of ancient Bharat which they had imbibed from the European Orientalists and published it as a historical document. In particular, the publication of it by prof. Dhruva, who has corrected, adjusted and edited it freely, interpolated new matter into it, and rendered it into Sanskrit, is altogether unreliable for historical research The text of an ancient document, and the authenticity of the text itself is questionable in this case, to be useful and acceptable for purposes of historical research, should be published as it is, when discovered. But this text has been altered by prof. Dhruva out of recognition altogeather.

Sri. K. P. Jayaswal has at least published the text as he found it and indicated his corrections and alterations and interpretative suggestions within brackets or in footnotes. So the text of the Yuga-purana, authentic or spurious as it might turn out to be, is available to us for discussion. Even prof. Dhruva admits that Sri K. P. Jayaswal's edition is to be taken as the authoritative text. The composition under consideration is the text of Sri Jayaswal's edition published in J. B. O. R. S. Vol. XIV, 1928.

But his interpretation of the text in general, and in particular his identification of the Saka and Yavana princes, his determination of the time of composition of the Yuga-purana, or of the reigns of the kings mentioned in it, are all incorrect and unacceptable. We should approach the historical material in our ancient literature with a sound and unbiassed critical outlook and determine the starting point in time of the reigns of the lists of kings in the Puranas.

12. There is no other final and reliable authority for the the ancient history of Bharat except the ***'Puranas'***. Even

the wrong history of ancient Bharat fabricated by the western Orientalists is based mainly on the lists of the kings of Magadha given in our Puranas. The Puranic chronology is based on the Maha-Bharata war of 3138 B.C., as the starting point for recokoning time, as given below:-

The Puranic chronology.

The Mahabharata war.	3138 B C.
1. The Barhadradha dynasty.	1006 years
2. The Pradyota dynasty.	138 years
3. The Sisunaga dynasty.	360 years
4. The Nanda dynasty.	100 „
	1604 „

The Beginning of the Maurya dynasty (3138-1604)=1534B.C.

5. Maurya dynasty	316 years	
6. Sunga dynasty	300 „	
7. Kanwa „	85 „	
8. Andhra Satavahana dynasty	506 „	
		1207 B. C.
Coronation of Gupta Chandra gupta		327 B. C.

It is our contention that the Chandragupta or Sandrocottus who was the contemporary of Alexander was the Chandragupta of the Gupta dynasty and not the founder of the Maurya dynasty. The western Orientalists have not conformed to the Puranas but deviated considerably from them in their chronological determinations. The result of their deviations has been consistently to reduce the antiquity of our ancient history.

Thus, starting with the wrong date of the coronation of Chandragupta Maurya as 324 B. C., on the basis of their arbitrary identification of the Sandrocottus of the Greek historians with Maurya Chandragupta and counting forwards and backwards the reigns of the kings of the various dynasties of Magadha recorded in the Puranas, their chronology works out as follows :—

CHANDRAGUPTA'S CORONATION 324 B. C.

Counting backwards;

The Nanda dynasty before Chandragupta	100 years
The Sisunaga dynasty before it	360 ,,
The Pradyota dynasty	138 ,,
The Barhadradha	1000 ,,
	1922

According to them the Mahabharata war 1922 B. C (1598+324 B. C. =)

According to this chronology the Kali Era should be taken to commence in 1886 B. C., (1922 B. C.—36 = 1886 B. C.) contrary to all the evidence available in our Puranas, astronomical treatises and other ancient literature and traditions of the land and the statements of the eminent western historians like Sir William Jones, Dr. Buhler, Fleet, Stein and General Cunningham etc.

Counting forwards even on the same basis:—

CORONATION OF CHANDRA GUPTA 324 B. C.

The Maurya Dynasty	137 years
The Sunga ,,	112 ,,
The Kanwa ,,	45 ,,
Andhra Satavahana dynasty	460 ,,
	754 years

The close of the Andhra dynasty and the

beginning of the Gupta dynasty. (754—324 B.C.) = 430 A.D.

This too was not agreeable to their taste. So they held that it was not the first king of the Andhra dynasty Sri-Mukha Satavahana who killed Susarma, the last king of the Kanwa dynasty but it was perhaps the 11 th, 12 th, or 13 th king of the Andhra dynasty and thus they brought down the beginning of the reign of the Andhra dynasty in Magadha to 30 B.C. (reducing further the total period of reigns of the Maurya Sunga and Kanwa dynasties arbitrarily to 294 years) and fixed the close of it in 240 A. D., instead of 264 A. D. (30 B. C. +

294=264 A. D., as to their calculation. Then they decided that anarchy prevailed in the country for a century thereafter and located the beginning of the Gupta dynasty in 319—20 A.D instead of (264 A. D.+100=) 364 A. D., as to their own version

13. These western Orientalists have further denied the historicity of Emperor Vikramaditya of the Panwar dynasty who reigned in the first century B C., and founded the Vikrama Era and Emperor Salivahana of the first century A.D., and ascribed their eras to the alleged Saka and Kushan princes Azes and Kanishka. As a matter of fact Azes ruled in Asia Minor in the 5th century B.C., and Kanishka ruled in Kashmir in the 13th century B.C., In this manner they have indulged freely in fictitious and arbitrary constructions and capricious destructions one after another and altogether' ignored the princes of the Agni dynasty who reigned in India from 82 B.C., to 1193 A.D., and sacrificed their lives in the attempt to protect their country on the battlefield of Sthaneswar. They are not even mentioned in the history of ancient India of these western Orientalists. Thus, they have ignored Hindu princes who ruled in India on the one hand, and represented foreign Saka, Yavana and Kushan princes as having established kingdoms in our country and ruled here. In support of such fantastic and arbitrary theories of theirs they have produced some inscriptions and coins discovered— in central Asia and Bactria, claiming to have discovered them in India, elaborately spun—out stories of foreign rule in India and filled with them their histories of ancient Bharat so that the history of ancient India now accepted and taught in schools and colleges happens to be to a large extent the history of foreign rulers who are said to have invaded the country and established their kingdoms in various parts of it at different times.

14. Buddhist Puranas by themselves do not afford suffcient material for a connected history of Bharat. It is foolish to attempt to reconstruct a regular history of ancient Bharat depending on inscriptions, numismatic finds and accounts of

foreign travellers. They may afford confirmatory evidence of some points in the ancient history of Bharat but they cannot help us to construct the entire history of the country without drawing upon the Puranas of the land. But without the help of these or any other sources, our Puranic literature on the other hand, affords enough historical material to enable us to reconstruct the entire ancient history of the country from B.C. 3138 to A D. 1193. This is well-known to all the western orientalists. But if such a history of Bharat should be constructed and published, the account of creation and the story of the beginnings of the human race on earth, given in their sacred book the Bible, would be automatically discredited. They could not contemplate these consequences with equanimity. So they were interested in discrediting the historical value of our puranas. But it was not possible to them to construct a history of ancient Bharat without depending upon the material in the Puranas for lists of kings and Royal dynasties.

So they accepted the lists of kings and royal dynasties given in the Puranas and during the last 150 years they have been tampering (by emending and interpolating) with the texts of the Puranas as they were being edited and printed, to reduce the periods of the reigns of the kings and dynasties recorded in the Puranas. As they belonged to the ruling race and occupied the position of power and influence in all the administrative departments of the Goveanment, and as the Sanskrit works were all in manuscript and all the libraries and manuscript libraries were in their control, it was possible for them to tamper with the text of every ancient historical treatise of the land even in its manuscript form and to introduce alternations, corrections and interpolations in them, thus to manipulate the sources and authorities themselves for the purpose of reducing the antiquity of the history of Bharat. Further these European Orientalists, meddling with the ancient Buddhistic religious treatises in manuscripts, of Burma, Tibet, China and Ceylon, on the pretext of translating them into English, tampered with them also to render some sentences in them confirmatory evidence for their false and arbitrary construction of the history of Bharat.

In particular Dr. Beal and James Leggie learnt the Chinese language and translated the ancient historical treatises in that language and the accounts by Fahien and Heuntsang of their travels in Bharat, and in that connection they have introduced into the Chinese texts and their translations some statements in conformity with their arbitrary theories in ancient Indian history and so these texts and their translations in English, held up as the authoritative sources for the ancient history of Bharat, appear to differ from the versions in our Puranas of various historical facts and events and dates and this difference in its turn is advanced as the ground for rejecting the authenticity and discrediting the historical value of our Puranas.

The true history of ancient Bharat from 3138 B. C. should be constructed on the basis of our puranic literature, solely or as the main authority and source. If possible another history (independent of the Puranas) may be attempted on the basis of the accounts of foreign travellers, inscriptions, coins and Buddhistic and Jain literature. A comparison should then be instituted between the two histories to ascertain which of them affords us a complete and consistent history of the country. Only thus can we obtain the true history of the country.

12. In this Yuga—purana chapter there is no reference to the reign of Pushyamitra, the founder of the Sunga dynasty. Even his name finds no mention. He reigned for 60 years. His son Agnimitra accompanied the sacrificial horse as its protector in connection with the horse Sacrifice (Aswamedha) of his father, defeated and drove away the Yavanas (excommunicated Kshatriya sect) who tried to capture it, brought back the horse safe to his father and enabled his father to perform the sacrifice successfully. The famous statement, introduced incidentally for purposes of illustration, in the Mahabhashya of Patanjali, famous for its reference to Pushyamitra and his Aswamedha 'Iha Pushpamitram Yajayamah' "ఇహాపుష్పమిత్రం యాజయామః" "इहपुष्पमित्रं याजयामः" or even the name of Patanjali finds no mention in this Yuga—purana. Agnimitra succeeded his father and was crowned in 1158 B. C. He reigned successfully for

50 years. During the reigns of these two monarchs, father and son, the empire was in a very prosperous condition and the people were very happy. The ten kings of the Sunga dynasty occupied the throne of Magadha for 300 years. In the modern histories of ancient India only 112 years are assigned to the Sunga dynasty. This figure is based on a tampered version of the Puranas which suited the tastes and conveniences and prejudices of the European orientalists. There are printed editions extant with the reading "Satam purnam Sate dwecha". (100+200=300 years). In the printed edition of 15-2-1877 by Puvvada Venkatarayarya in the Telugu script, of the Matsya Purana, a copy of which is available in the Town Hall Library Masulipatam, the figure given is 300. The Agnimitra mentioned in the Yuga—purana, even if the composition were genuine and be conceded validity as a historical document, could not be the glorious Agnimitra of the Sunga dynasty of Magadha It was Sri Jayaswal who arbitrarily suggested an emendation to the word 'Agni—Vysya' in the 88 th sentence of the text into 'Aagni—Yysya' and interpreted it to mean the son of Agnimitra. Such arbitrary emendations and interpretations should have no place in genuine historical research.

The monarchs of the Kanwa dynasty too are not even mentioned or referred to in the composition, not even the history of the famous Andhra Satavahana dynasty. The "Sata Raja" in the statement 'Kalinga sata rajardhe', of the 55 th sentence, is improperly and arbitrarily identified as the Satavahana king. The word could mean only Sata king (or Saka king. The Satavahanas were kings of ***'Magadha'*** and not of ***'Kalinga'***. When the whole text is possibly concocted, who could identify the kings mentioned therein? It is not proper to identify such unidentifiable personalities with some known historical personages or other on the basis of the slightest nominal resemblance. The text itself is very likely a fabrication. It has been deliberately devised to lend support to the incorrect chronology of the arbitrary and biassed account of the history of ancient India assiduously built up

by the European orientalists and foisted upon their gullible and servile disciples among the Indian historical scholars Even this is rendered plausible only after such tampering with the text, twisting of the sense and arbitrary and conjectural interpretations of the statements of the altogether fictitious composition.

In this treatise, the atrocities committed by the Mlechchas the Sakas and Yavanas, such as wars, murders, raids, abduction of the people to be sold into slavery, and their destruction in the end, of the Mlechcha princes as well as people—have all been described in great detail. And all these happenings are interpreted to belong to the time of the Sunga monarchs. It had already been surmised by these modern historians on the basis of some alleged discovery of historical evidence (such as inscriptions, coins etc) that these Saka and Yavana invaders belonged to the 1 st or 2 nd century B. C. With the obvious intention of assigning the Sunga monarchs of Magadha to the same period, this composition seems to have been fabricated.

That the Sunga dynasty reigned in the 13th century B. C, we have clear evidence in unambiguous statements in the Puranas as we have shown elsewhere. Besides, Rajatharangini a history of Kashmir discloses that a scholar by name Chandra-Acharya established an institution for higher learning in the time of Abhimanyu who ruled in Kashmir from B.C. 1234 to 1182 and taught to his disciples the Mahabhashya of Patanjali. So it is obvious that Abhimanyu king of Kashmir Pushpa-mitra, Emperor in Magadha, Patanjali the famous grammarian, his disciple, Chandracharya were all contemporaries from the statements available in the Puranas, the Mahabhashya and Rajatharangini. To reject such indisputable evidence and to attach undue importance to this fabricated Yugapurana is quite unreasonable.

There is not even a scrap of evidence, any where in the entire historical literature in Sanskrit, for the rule at any time of Saka, Yavana or other foreign princes in Saketa

Madhya-desa and Pataliputra. The history of these kingdoms is available to us in the Puranas from 3138 B.C. down to 1193 A.D. There is no mention of any such misfortune in the entire historical literature in Sanskrit. There is no plausibility in it even. It was a glorious period in the history of Bharat when the mighty emperors of the Sunga dynasty not only ensured peace and security in the land, but subjugated Mlechcha terrritories and brought them within the bounds of their sovereignty. Saka and Yavana princes of North-west Bharat dared not have encroached on Bharat in those days.

16. Sri Jayaswal is not warranted in identifying the 'Satavara' raja in the 104th sentence in the Yuga-purana as a Satavahana prince and the further inference that he reigned at Pataliputra for 10 years. If Sri Vriddha Garga had really composed the Yugapurana he would have referred to the names of the Satavahana prince correctly. There was no need for him to refer so ambiguously and equivocally in a corrupted form of the name. The very fact that the names in the text alleged to have been discovered are so ambiguous and loose, and so capable of being twisted and identified to suit the convenience of the interpreters, goes to prove that the composition is a spurious fabrication undoubtedly.

Yuga—Purana confirms Puranic Chronology.

Even in the beginning of this essay on the Yuga—Purana it has been conclusively established that the Mahabharata war occurred in 3138 B. C., Kali commence in 3102 B. C., and the era variously called Yudhistira Kala or Loukikabda or Kashmirabda or Saptarshi era began in 3076 B. C. The conclusion arrived at after thorough investigation, with regard to these three eras, of the European orientalists themselves, Sir william Jones, Dr. Wilson, Dr. Buhler Dr. Stein, Dr. Hultzsch Dr. Fleet, and General Cunningham were published in the Indian Antiquary. Readers interested in ascertaining their actual statements may refer to the "Indian Eras," "the Plot in Indian

Chronology" and "the chronology of Kashmir History Reconstructed," published by this author wherein they have been discussed in detail.

It is obvious that the above three eras were known to the author of this Yugapurana from the sentences in it.

Summary of the Yuga—Purana Chapter.

1. ***At the commencement of Kali (3102 B. C.) the reigning monarch at Hastinapura was 'Parikshit" grandson of Yudhistira. He had son by name 'Janamejaya'*** (Sentences 1—7) In these sentences the time of Parikshit and Janamejaya is said to be 3102 B. C. confirming the version of the Pnranas.

2. The Sisunaga dynasty reigned in Magadha; the 8th prince of the dynasty, Udaya, constructed Patalipura. The ninth prince of the Maurya dynasty was Salisuka (Sentences 8—21)

3. The Yavanas attacked Saketa, Madhyamika and Pushpapura, great battles were fought and the people were subjected to many hardships. (sentences 22—26)

4. The anarchy to be expected towards the close of the Kaliyuga is described in sentences 27—39. (Such descriptions are a common feature of all the Puranas.)

5. The atrocities committed by the Yavanas under the leadership of a Yavana prince named Dharmamitra and a great battle fought on the banks of the Ganges are described in detail in the Yugapurana. We are told all the Yavanas were destroyed in the battle without any exception. As if to save the so-called Greeks (Hindu Yavanas) from any insult to their honour or valour, their defeat has been explained to be due to civil war in their home country, and consequent or independent internecine quarrels in the army, and it is stated that they destroyed themselves mutually, and left the country without staying on in Madhya desa, but seven princes ruled later in Saketa (sentences 42—46).

These sentences are found in the text according to Dr. Kern only. In the text of the other editions A and B these sentences are significantly missing. Sri Jayaswal comments very sympathe. tically on this defeat of the Yavanas, as follows:

"The Yavanas, intoxicated with fighting, will not stay in Madhyadesa. There will be undoubtedly a civil war amongst them, arising in their own country", with obvious anxiety to protect their honour and reputation for valour. This is significantly similar to the explanation offered for the defeat of Alexander at the close of his campaign in India.

There is no continuity or consistency in the narrative unless the sentences 32-45 and 47-48 included by Dr. Kern are removed. It is stated in the 40th sentence that Dharma. mitra, the Yavana prince fearlessly destroyed the people and looted them and that, putting all the native princes to death the Yavanas occupied the whole country and ruled over it and that later, on account of some civil war in their home country, they left the country to return home and there they were all destroyed in the internecine war, that still later there ruled seven mighty Yavana princes in Saketa, and that on account of the mutual slaughter of the Yavanas at Lohitadri, the country was altogether rid of the Yavanas-- This is the gist of the 48th sentence. The Magadha princes had already been destroyed. The people had all been raided, looted aed killed. The Yavanas had quarrled among themselves, left the Madhya Desa, the Gangetic region and returned to their homelands. In these circumstances, it is not clear with whom the people had to fight the battle as described in sentences 49 & 50. Continuity and consistency can be restored only if sentences 42-48 are deleted and after the statement the (Hindu) kings will be destroyed, and Yavanas will rule the country, in sentence 41, we read sentence 49 immediately. Then it will read thus-- The people, on the banks of the Ganges in Magadha, rebelled and rose against the Yavana rulers who had destroyed their native princes and raided and looted their villages, fought a fierce battle

with them, and in the battle, the Yavanas and their princes were all defeated and destroyed altogether such a sequence of events is also plausible in itself. Instead of interpreting the story thus, the word Yavana has been replaced by Agnivysya in sentence 51 and the statement has been interpolated that on account of news of a civil war the Yavanas left the country and returned home and were destroyed in the civil war that occurred there. Evidently Dr. Kern could not relish the fact of the Yavanas being destroyed outright by the Hindus of the Gangetic region. The story of mutual slaughter is an obvious fiction.

This story is altogether unconnected with the historical fact that Pushpamitra of the 13 th century B. C. had to fight with bands of raiders called Yavanas in his time. This is therefore a fabrication intended to render an episode discreditable to the socalled foreigners, (ie. Yavanas) a little less so.

Moreover, it is stated in the description of the battle that all the Agnivysya princes along with other followers were all destroyed and the term Agnivysya has been interpreted to mean Agnimitra and his successors of the Sunga dynasty. This is on the face of it a patent absurdity as in that case the Sunga dynasty should have come to a close with Agnimitra himself. The Agnivysya of the Yuga-Purana could not be the Sunga prince. There is no reference to the Sungas in the Yuga-Purana. There is no similarity at all between this story and the story of the Sungas. The fictitious connection and identification is a deliberate manipulation to lend some support to the false history of ancient India constructed by the modern European orientalists on the basis of their arbitrary theories and prejudices. The comments and interpretations of this spurious and fabricated text are all inconsistent and based on imaginative theorising.

(42—52 sentences)

6. In the sentences (53—60) it is stated that some Sakas invaded Madhyadesa and attacked Pushpapura, killed the people and looted, came across the Kalinga prince 'Sata raja'; and that all the Sakas were destroyed in the battle with him.

At one time it is stated that some one became the king and at another anarchy is said to prevail in the country. The entire narrative is altogether improbable. The Sakas were an excommunicated Kshatriya Sect occupying 'Sakasthan' in Uttarapatha. So the Raja of Kalinga mentioned in the text might also be a Saka prince. The Sakas might have attempted a raid. They might have been defeatad and destroyed eventually. But all this could not have happened in the 13 th century. B. C. when the Sungas were on the throne of imperial Magadha according to the unanimous account of the Puranas. The rule of the Sakas at Pushpapura (and Kalinga) could not be a fact. The sentences 53-58 are found only in Dr Kerns' edition and in no other, of the text.

In the sentences 61—78 some cruel princes are also introduced. It is stated that a cruel red-eyed warrior by name 'Amlat' proceeded as far as Pushpapura, and destroyed all the people thereof. Like all other savage warriors, who raided Indian territory, remarkable for their avarice, he too looted the properties of the people, put to the sword all the members of the higher castes and reduced the rest to a status lower than that of the outcastes. Later he too was destroyed along with all his family. Then another Mlechchha prince 'Gopa' or 'Copala bhama' ruled for one year. Then (according to sentence 73) one just king named Pushyaka for one year and then Savila ruled for 3 years. Then a Brahmin (by mere birth) Vikuyasas by name became the ruler and maintained his misrule for 3 years. All this is altogether preposterous fiction. There is no other evidence to confirm that these Sakas ruled at Pushpapura. Such events could not have occurred in the country in the reigns of the Sungas, Kanwas, Satavahanas and Guptas. They are all the creation of Dr. Kern.

In sentences 79-93 we find Pushpapura once again thickly populated. The birthday of Lord Buddha is celebrated with great pomp, with horses and elephants for conveyance, in the south of the city. Then a prince by name Agnimitra was ruling in a kingdom called Bhadrapaka. (He is a Mlechcha. It is a mistake to identify him as Agnimitra Sunga). He

quarrelled with the Brahmins of his country over a Brahmin girl, involved himself in an armed fight with them on that account and was killed in the battle. Then a Mlechcha prince by name 'Agnivysya' would become the ruler of the land. He would rule successfully and popularly for 20 years. Then he would face the hostility of other Mleechcha sects called 'Sararas'. He would be killed by them. (This is altogether improbable. It is preposterous to identify the Agnivysya as a Sunga Prince.)

9. In sentences 94-105 there is a detailed description of a great battle, in which all the male population is destroyed and hence thereafter the women had to manage all the activities of cultivation, trade and industry, and strange social situations of one hu band for ten and even twenty women prevailed in the country. In such circumstances a prince by name 'Saatuvara' comes into power and rules for 10 years and passes away. (It is absurd to identify this 'Saatuvara' as a Satavahana. He is a fictitious creation and could not be a historical personality.) There can be no truth in this part of the text. Such a horrid situation is not said to prevail even towards the close of the Kali era.

10. In sentences 106—115, we find that a fourth of the population, thus ripe for destruction on account of their misdeeds and degeneracy, would be destroyed by the Sakas. Another fourth would be taken captive by them (Sakas) and carried away as slaves to their country, (Sakasthan). All their property would be looted by the Mlechchas. Thus the ancient texts i. e- in accordance with the descriptions of the events and state of affairs towards the close of the Kali Yuga. So this is meant to be taken as a fore-cast of coming events in the distant future and not as an account of events taking place in the time of the writer of the Yugapurana. Sri K. P. Jayaswal has attempted to interpret these sentences in his own way and read much historical significance into them. But there is nothing worth the attention of students of history in his interpretation. In the 114th sentence it is clearly specified that

it will be the end of Kali Yuga "Bhavishyati Yuga syantam" भविष्यति युगस्यांतं and it means they will prevail at the end of Kali. And this is in conformity in the forecasts of destrnction of population anarchy etc., in all the Puranas, hence the "Iti srutih" इति श्रुतिः in sentence 101, means'thus we hear from Puranas etc.'

In conclusion, this Yuga-Purana was never the work of Vriddha Garga; it is an altogether fictitious fabraication of a later time fit to be rejected and never to be deemed useful for any historical research.



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